

THE
HISTORY
OF
LAPLAND:

SHEWING
The ORIGINAL, MANNERS, HABITS,
RELIGION and TRADE of that People.

WITH
A particular Account of their GODS and
SACRIFICES, MARRIAGE CEREMONIES,
CONJURATIONS, DIABOLICAL RITES,
&c. &c.

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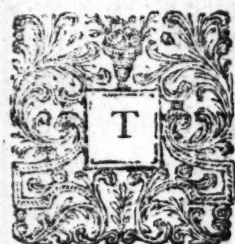
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T H E
H I S T O R Y
O F
L A P L A N D.



HIS Country is by some Writers called *Lappia*, by others *Lapponia*, by the *Swedes* usually *Lapmarkia*; by the *Danes* and *Norwegians*, *Laplandia*, and *Findmarkia*: the Conjectures concerning the Derivation of these Names are almost endless; the most plausible I think of any, is that which follows, *viz.*

The genuine Signification of the Word *Lapp*, in the *Lapland* Language, is banished; now the *Laplanders* were originally *Finlanders*, and from leaving their Country may be presum'd to have took their Name; and that not of their own chusing, but the *Finlanders* imposed it, with whom to *Lapp* signifies to run away: whence the Appellation seeming something scandalous, no Person of Distinction to this Day will endure to be call'd by it, though from
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the *Finlanders*, other Nations, as the *Germans*, *Swedes* and *Moscovites*, have learned to call them so. But they of *Lappia Umenfis* stile themselves *Sabmienladti*, and those of *Lappia Tornensis*, *Sameednan*, from the Word *Sabmi*, or *Same*.

At what Time this Country and its Inhabitants were first distinguish'd by these Names of *Lappia* and *Lappi*, it is hard to prove: 'Tis certain it was but of late, for the Words are not found in any antient Writer, neither in *Tacitus*, who mentions their Neighbours and Forefathers the *Finlanders*, nor in *Ptolomy*, *Solinus*, *Anton. Augustus*, *Rutilius*, or others.

The first that mentions *Lapland*, is *Saxo-Gramat. Hist. Dan. l. 5.* who lived and wrote about *Ann. 1190.* Afterward *Er. Upsaliensis* speaks of it about 1470, *i. e.* almost 300 Years after *Saxo*. After them *Jac. Ziegler* made a large and learned Description of it, by which it came to be known all over *Europe*. For however we may meet with the Name *Lappia* in *Saxo*, none but the *Swedes* and *Finlanders*, before *Ziegler's* Time, knew any thing of it.

The true and exact Situation of this Country, the Antients seem not to have sufficiently discovered. *Saxo* makes it bordering upon *Famtia*, extending itself as far, or rather lying as it were between *Helsingia* and *Finland*, when in these Words he says, *The Provinces of the Helsingi, Iarnberi, Iemti, with both the Lappia's, as likewise Finnia and Estia paid annual Tribute to one Domarus.* *Ericus Upsaliensis* seems to make it a Part of *Finland*, mistaking it for a certain Part of that Kingdom so called, on the one Side adjoining to *Sweden*, on the other to *Russia*, giving it a Place between *Carelia* and *Nylandia*. *Ol. Magn.* in his Table and so his Brother *Johan. Magnus* in the Preface of his History, place it higher than the Western *Bothnia*, making Neighbours to it *Serifinnia* furthest towards the North
and

and *Biarmia* towards the East; though some think there is no such Place as *Scrikfinnia*, as it is certain there is none in those Parts at this Day called by that Name. But yet we must not slightly pass over the unanimous Opinion of so many learned Men, especially *Saxo*, not a little knowing in the Northern Affairs, who have all not barely named it, but have described the Humours of the Inhabitants, their Manners, Habits, Form of Government, &c. In 1600 *Charles* the IXth of *Sweden*, desirous to be informed of that Country, sent two famous Mathematicians, *M. Aron. Forsius* and *Hier. Birkbolten*, to make what Discoveries they were able; who at their Return certified, that beyond the Elevation of the Pole 73 Degrees, there was no Continent towards the North but the great frozen Sea, and that the farthest Point was *Norcum* or *Norcap*, not far from the Castle of *Wardhouse*. But of this distant *Lapland*, those that are curious may enquire at their Leisure, we purpose to treat only of that which is subject to the Government of the *Swedes*; and this is a vast Country, thought by *Paulinus* in his History of the North, of equal Extent almost with all *Sweden*, properly so called. *And. Buræus* says it contains in Length above 100 German Miles, and in Breadth 90. All this Country comes now under the Name of *Lapland*, in which all agree that ever described it; to take an Account of the Climate of it by this great Compass of Earth, we must begin from the 64th Degree of Latitude, and so to the 71; in Longitude it must extend at least to the 27th Meridian, or more. If we will likewise compute the Longitude from Journies made thither, all hitherto have unanimously placed the Beginning of it about the 38th Degree, and the End in the 65th. *Dam. a Goes*, a Knight of *Portugal*, sets its Bounds thus in his Description of *Spain*: *Lapland is divided into the East and West, the Both-*

nick Sea coming between. The Extremity of it is Tornia. Eastward it reaches to the white Lake, towards the North comprehending diverse Provinces, and extends itself beyond all Knowledge. On the West towards Island it joins to part of Norway, and on the other Side of Norway 'tis bounded with Sweden, Finland, and both the Bothnia's. But Ol. Petr. Nieuren confutes this of the *Bothnic* Sea lying between; for so, part of *Lapland* would lie in *Finland* or *Ostrobothnia*, part in *Westrobothnia*, which every one knows is false: and the very vulgar can tell so much, that the *Bothnic* Sea comes not any where within eighteen or twenty Miles of *Lapland*: Tho' this ought not to pass beyond *Damianus's* Time, since *Nieuren* himself confesses in another Place, that the *Laplanders* had their Seat about the *Bothnic* Sea, but that afterwards they were driven out.

That the Situation of *Lapland* is very near the Pole, appears from its Latitude, insomuch, that for some Months in the Summer the Sun never sets; as, on the contrary, in the Winter, it never rises; which *Herbersten* says is but forty Days; and though for three Hours in the Night the Body of it is something darkned, so that its Rays appear not, yet is there so much Light, that the Inhabitants continue their Work all the while. Indeed the same Account is not to be taken of the whole Country, since Part of it lies nearer, and Part further distant from the Pole; and of these too, some Parts are more East, and some more to the West; from whence it happens, that with some of them the Sun is scarce above the Horizon for so many Days as he pretends. And though in Summer it never sets and goes below the Earth yet neither does it rise much above it, but as it were kisses and gently glides along the Horizon for the most Part; as likewise in the Winter, when lowest, it is not much beneath

beneath it: which is the Reason that though they have one continued Night for some Months, yet every Day the Sun comes so near, that it makes a kind of Twilight. *Job. Magnus* says, that in the Absence of the Sun there are two Twilights, one in the Morning, the other in the Evening, in which those poor Remains of Day provide that the Night should not be utterly destructive. And by how much the Sun is farther absent, the Light of the Moon is clearer. Hence *Petr. Claud.* says, that when the Moon shines they go a fishing, and dispatch all other Necessaries that are to be done without Doors; and when it does not, if the Air be clear, even the Light of the Stars so much abates the Darkeness, that the Horror of the Night is much lessened, and there is Light enough for the Dispatch of several Sorts of Business, which is farther assisted by the Whiteness of the Snow.

The Air of *Lapland* is cold, but fresh and clear, and consequently very wholesome, much purified by very frequent and violent Winds. It has been attested to me by Eye-Witnesses, that a certain Wind rises out of the Sea, which presently causes such thick and dark Clouds even in the midst of Summer, as utterly to hinder the Sight; in Winter it drives the Snow with such Force and Quantity, that a Person surprized abroad, hath no other Remedy but to throw himself on the Ground with some Garment over him, suffering himself to be quite buried in Snow till the Storm is past. But the strongest and most irresistible Winds are upon the Mountains, where they throw down all Things in their Way, and carry them by their Violence to such a Distance, as never to be seen, heard of afterwards. Their only Security on these Occasions is to convey themselves into Dens and Caves. In the midst of Summer, this as likewise the neighbouring Countries have very seldom any Rain at all. In Winter, all the

the Country is cover'd with Snow, by which they make this Advantage of travelling more securely in the Night; for the Light of the Moon, reflected from the Snow, so enlightens the Country around them, that they can easily discern Pits, Precipices, wild Beasts, &c. that might otherwise annoy them: so convenient are the Ways for travelling, that two rein Deer will draw a greater Load over the trodden Snow, than a Cart and ten Horses can in the Fields at other Times: on the Tops of the highest Hills these Snows remain perpetually, even in the strongest Heat of the Sun: they have also very great Frosts and Mists, which sometimes so thicken the Air, that Passengers cannot sufficiently distinguish to avoid running upon one another: the Cold here in the Winter is so extreme, as not to be endured but by those bred up in it. The swiftest Rivers are sometimes frozen so hard, that the Ice is more than three or four Cubits thick; and their greatest Lakes and deepest Seas bear any Burdens whatever. Nor is the Summer, which to some may seem incredible, more moderately hot. For tho' the Sun be very low, and the Rays oblique, yet lying upon them so long together, their Force is strangely increas'd; the only Allay being from the Vapours rising out of the neighbouring Sea, and from the Snows, which as well in Summer as Winter, continue undissolv'd in hollow Places between the Hills. As for Spring and Autumn they know neither, there being so very little Space between the Extremity of Cold in the Winter, and Heat in Summer, that by Strangers it is looked upon as a Miracle to see every thing springing fresh and green, when but a Week before all Things were overwhelm'd with Frost and Snow. *Ol. Petr.* has observed, that in the Year 1616, going to the Church of *Tbor*, he saw the Trees budding, and the Grass coming up green out of the Ground, and within a Fortnight after the Plants full

full blown, and the Leaves in Perfection. Their Soil is generally neither very fertile nor barren, full of Flints, Stones and Rocks, every where appearing high, by which Unevenness and Roughness the rest of the Ground about is useless. The Ground is generally very soft and wet, from the Lakes and Rivers overflowing, but might easily be made fit for Tillage or Pasture, at the Expence of draining it. The Land affords Plenty of Grass, and that so good, that their Cattle are fatned much cheaper and sooner with it than by any other Means. There are many large Woods and Forests, especially towards *Norway*, steep Rocks and high Mountains; and below these most pleasant Vallies, abounding with Fountains and Rivulets innumerable, which emptying themselves into the Rivers, at length are carried into the *Bothnic* Sea. This Country is rich in an incredible Number of all Kinds of wild Beasts, especially the lesser Sort, which serve not only their own Use, but to carry on a considerable Trade with their Neighbours. They have Birds also of all Kinds, and Fish in such Abundance, that a great Part of the Natives are entirely fed by them. But of all these more particularly in their proper Places.

Those who have writ of this Country, mention different Divisions of it, respecting the several Princes to whom the Country is in subjection. Of these we shall speak when we come to treat of their Government; and more fully those Parts that belong to *Sweden*, *Denmark*, and *Russia*. At present we shall only mention the Division of that Part which is under the *Swedes*: this is divided into six lesser Parts called *Marker*, or Provinces, each of these have their distinct Names; these Provinces are subdivided into lesser Parts, and are equivalent to our *Shires*, and the *Pagi* of the Antients. So in *Cæsar* we meet with *Pagus Tigurinus*, and *Pagi Sue-*
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verum, which were not Villages or Country Towns, but large Parts of a Country, such as the *Greeks* called *νόμοι*, used in antient Times in the Division of *Ægypt*. All these Territories or Provinces are divided into thirty-three *Byars*; in each of these there are several Clans or Families, which the *Swedes* call *rækar*, each of which have a certain Allotment of Ground assign'd them for the Maintenance of themselves and their Cattle; not in the Nature of a Country Farm with us, but of a very great length and breadth, so as to include Rivers, Lakes, Woods, and the like, which all belong to one Clan or Family. In every *Byar* there are as many Allotments as there are Families that can live of themselves, and are not forced by Poverty to serve others. In the *Byar* called *Aosabla* there are about thirty of these Clans or Families, in others more or less according as they are in Extent, which all have their several Names.

It is almost peculiar to this People to be of low Stature, which is attested by the general Suffrage of those Writers who have described this Country. Hence the learned *Isaac Vossius* observes, that *Pygmies* are said to inhabit here; and adds, that they are a deformed People: but in Truth their Feature and Proportion is good enough, and that they are not distorted, sufficiently appears from their great Agility of Body, their young Women are indifferently handsome, and of a clear Skin, they take great Care to preserve their natural Beauty, which the Men neglect; and therefore, if they are less amiable than the other Sex, it is to be imputed to their Choice, not Nature. To which may be added, the Length of their Frosts, and the Bitterness of the Air, against which they neither arm themselves sufficiently with Cloaths, nor know how to do so; besides, the Smoak which continually fills their Cottages, impairs very much their natural Complexion

plexion, and renders them extremely swarthy: They are not less remarkable for their meagre Bodies, so that it is rare to see a fat Man among them; their Heads are large, Foreheads prominent, their Eyes hollow, Noses short and flat, and Mouths wide; their Hair is thin, short and flaggy, generally black and hard, their Breasts broad, slender Wastes, and spindle Shanks, in their Limbs so strong, that in a Bow which a *Norwegian* can scarce half bend, they will draw an Arrow up to the Head; their usual Exercises are running Races, climbing inaccessible Rocks and high Trees.

The *Laplanders* are much given to Superstition, live in Woods among wild Beasts, and maintain little Correspondence one with another; beyond Imagination, fearful and mean spirited, frightened at the very Sight of a Stranger, and above all Things dreading War, and therefore useless in it, so that the *Swedes* who raise Men in all the other Provinces, find none in this; they cannot indeed well breath out of their own Country, but fall into Diseases and Death; they are no more able to endure a milder Air, or feed upon Salt, Bread, and boiled Meats, than we could upon their raw Flesh and Fish dried by the Sun: Besides their innate Cowardise, they are strangely prone to Suspicion and Jealousy, conscious of their own Weakness; they are also revengeful upon the slightest Occasions, even to the Death and Ruin of their supposed Aggressor, by the Helps of Conjuratation and Magick. A certain *Laplander* that had long in vain attempted to mischief his Enemy, surprized him at length asleep under a great Stone, which by a Spell he caused to break in Pieces and kill him. The Women, especially when grown old, cannot brook any sudden Provocation, but upon the least Indignity offered, fly into Passion, and are hurried to the most wild Transports that Madness can dictate.

They are very notorious Cheats, and industrious to over-reach each other in Trading; it is observable, that they take great Pleasure in out-witting one another, imagining that tho' in vain they may hope to overcome by Manhood and Courage, they have a nobler Triumph over the Minds of those whom they can circumvent. They are also of a censorious detracting Humour, so as to make it a chief Ingredient of their familiar Converse, to reproach and despise others: Such fond Admirers are Men of themselves, that even the *Laplanders* will not exchange their Interests with the Inhabitants of the most happy Climate, and prefer themselves in Point of Wisdom, to those that are most liberally educated: they are likewise exceeding covetous; at the same Time dreading Poverty, and extremely lazy; so unwilling to take Pains, that till compelled by Necessity, they can hardly persuade themselves either to hunt or fish. From their Covetousness and Sloth, arise their Undutifulness to Parents when grown old, whom they not only condemn and neglect, but even hate and abhor; either thinking it long e'er they possess what they have, or grievous to provide for those from whom no Advantage is to be expected. They are immoderately given to Lust, which may arrive from their promiscuous lying together in the same Hut, without the least regard to Age, Sex, or Condition.

After this Account of the *Laplanders* ill Qualities, it will be but Justice to recount their Virtues, as their Veneration and Esteem of Marriage, which is but seldom violated among them. They so abhor Theft, that the Merchants only cover their Goods to secure them against the Weather, when they have Occasion to leave them; and at their Return, are sure to find them safe and untouch'd; which is the more commendable, as in *Lapland* there are no Towns, or Store-houses, and no Man could be
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sure of any Thing, if People were inclined to Theft. They are likewise charitable to the Poor, not only receiving those that are destitute into their Huts, but supplying them with Stock to gain a Livelihood. They are civil and hospitable to Strangers, whom they with much Kindness invite to their Huts, and there treat with the best Provisions they have. They are cleanly, sufficiently ingenious, making for themselves all Sorts of Tools and Implements for Fishing and Hunting, and for several Manufactures.

Concerning the Original of the *Laplanders*, no credible History gives any Testimony. Negatively we may conclude they were not *Swedes*, no People differing more both in Constitution of Body and Mind, in Language, Habit, &c. Neither can we think they were ever *Moscovites*; seeing they differ as much from them, as from the former; and as they could not well be derived from *Norway*, who are known to have drawn their Original from the *Swedes*, it is probable they came from the *Finlanders*, who have a certain Division or Allotment called *Lappio*; the *Laplanders* in their own Language being called *Sabmi* or *Same*, and the *Finlanders* *Suoni*, which two differ only in the Dialect; there is a Tradition too that they had both the same Founder *Jumi*, who could not well have been the Author of different Nations. We may also observe that their Languages have much Affinity, tho' they are not the very same. The *Finlanders* call God, *Jumala*; the *Laplanders* *Jubmal*; the *Finlanders*, Fire, *Tuli*; the *Laplanders*, *Tolle*; they call a Hill *Wuori*; these *Warra*; their Bodies and Habits, their Disposition and Humour are much alike; they are both much given to Laziness at Home, unless when Necessity urges them to work; both, unmoveable from their Purpose, both superstitious and Lovers of Magick.

Some imagine that the *Laplanders* came not in all Probability from the *Finlanders*, because the one are very warlike, the other cowardly; the one fat and corpulent, the other lean and meager: But this does not at all invalidate the Argument; for every one knows how much Diet will alter the Habit of the Body, and the *Finlanders* have Plenty of good nourishing Food, which the *Laplanders* are destitute of: However, it is the less necessary to prove this, when they confess themselves to have originally sprung from the *Finlanders*, and still keep a List of the Captains that first led them forth into *Lapland*, of whom *Mieschogiesch* was the Chief.

And this is my Opinion of the Original of this People, from which I am not easily to be perswaded by those learned Men who believe they rather came from the *Tartars*, since we no where read of any of them going into the North. Moreover, the *Tartars* live altogether by War and Plunder; the *Laplanders* by Hunting and Grasing, abhorring nothing more than War; a chief Delight of the *Tartars* is in stately Horses, of which the *Lapps* are so ignorant, that in their whole Language they have not a Word to express that Animal by: the Language also of the two Nations is so different, that the one cannot possibly owe its Derivation from the other; the few Differences between the *Finland* and *Lapland* Languages, may more probably proceed from Length of Time, than any Diversity of the Tongues at first.

These and many other Arguments are brought in Support of this Opinion, which, as they are more curious than amusing, and of little Concern to any other Readers than those few who are deeply engag'd in the Study of Antiquity; I shall wave them here, and proceed to the

Religion of the *Laplanders*, which could be no other than that of the *Finlanders*, from whom, if they derived their Original, consequently their

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Religion too. Concerning what kind of Worship they paid their Gods, we are in great Uncertainty, unless we make our Judgment from the present Times, and those Rites which are now used by the *Laplanders* in their religious Performances, but of this we shall speak more when we come to treat of the present State of their Religion.

However, *Lapland*, after a long Night of Paganism, was enlighten'd with the Christian Religion: How, or when they first heard of Christ's Name, is uncertain, since all Writers are silent herein. *Plantin* indeed affirms from their Report, that they first heard of the Christian Religion in the last Age; from whence he concludes that they came out of *Finland* before the *Finlanders* were converted. But this we cannot readily assent to, as it is certain on the contrary that they knew, and some of them embraced, the Christian Religion in the Time of *Ziegler*, who lived in the very Beginning of the preceding Age, and was present at the Destruction of *Stockholm* by *Christiern* the Tyrant; and affirms they admitted Christianity to obtain the Favour of their Kings, which cannot be spoken of *Christiern*, or his immediate Predecessor: And indeed it is very improbable, that so many Christian Kings should take no Care of propagating their Religion among the *Laplanders*, but permit them to live in a heathenish Impiety, without so much as ever hearing the Name of Christ; especially since there are Letters of *Ericus*, King of *Pomerania*, extant, wherein he advises the Consistory of *Upsal*, that they would send Priests to instruct the *Laplanders*, by which *Charles* the IXth afterwards made an Argument of his Title to *Lapland* against his Neighbours. Besides, they had adjoining to them, the *Birkarli*, who were either *Finlanders* or *Swedes*, and were converted long before; with these they maintained a Commerce, and paid them Tribute even from the Time of *Ladulaus*

laus Magnus, who reigned four Ages ago. And therefore my Opinion is the more confirmed, that the *Laplanders* heard of Christ ever since the Time of *Ericus Sanctus*, in the 12th Century, tho' they rejected his Doctrine as long as they retained their Freedom; but after they became subject to the *Swedes*, whether to please their Kings, or for other Reasons, they at length took upon them the Name of Christians, in the Time of *Ladulaus Magnus*, in the Year 1277, from whence we must date the planting of Christian Religion in *Lapland*, which Religion they neither wholly embraced, nor wholly refused, but retained it with an inveterate, and as it were *Jewish* Prejudice, not out of any Zeal, or preferring it as more necessary for their Welfare than their former Religion; but outwardly only and in Shew, esteeming it the best Means to gain their Princes Favour, and to prevent those Evils which threatened them, if they should persist in their Obstinacy. Hence it was that they were married by a Christian Priest, and baptized their Children according to the Ceremonies of Christianity, which were the two chief Things wherein their Christian Religion consisted; and the only Things mention'd by *O. Magnus*. The Use of catechising, preaching the Gospel, and other Informations in the Heads of Christian Religion, were wholly unknown to them, as may be proved from the antient Records of Bishopricks, wherein there is no mention of any *Lapponian* Diocese, or Church, or of any Diocese to which *Lapland* might belong.

This was the State of Christianity in *Lapland* till the Time of *Gustavus*, differing from their antient Paganism only in Name, and a few external Rites, whereby they laboured to make the World believe that they were Christians. But *Gustavus*, as he took greater Care than his Predecessors, for promoting of the true Religion in other Parts of his Dominions,

so did he in *Lapland* also ; and as the chief Means to effect this, he took the peculiar Charge of them upon himself ; and at certain Times in the Winter, they were obliged to meet together, where they were to pay their Tribute to the King's Officers, and be instructed in the Gospel by the Priests, and also give an Account of what they had learned the Year before ; so that now they began to be Christians in good earnest, and in this respect it might with some Reason be said, that then the Gospel began to be preached among them, and that before they were wholly ignorant of the Means of their Salvation.

In the succeeding Times of *Charles Gustavus Adolphus*, and *Christina*, were endowed Schools and Churches ; and *Charles* the IXth was the first that caused Churches to be built in every one of the Divisions or Marches at his own particular Charge. The manner of building their Temples was plain indeed, but commodious for the Use they were designed ; adjoining to their Churches they have Belfries, and Houses for the Use of Priests, and the Convenience of those who living at a great Distance from the Church, have the Liberty of refreshing themselves here in the Winter Time by the Fire. This Constitution was first made by *Christina* Anno 1640, commanding the Priests to be always resident, whereas before, living afar off, they came but at some set Times of the Year.

Schools were first instituted by *Gustavus Adolphus*, chiefly because he saw the *Laplanders* profited very little under the *Swedish* Priests, preaching in a foreign Language, as they had hitherto done. Besides, the Harshness of the Air, and Coarseness of the Diet killed great Part of the Priests, who had been used to a better Climate, and made the rest more unwilling to undergo this Hardship ; and for an Encouragement to those that would send their Children to School, he allowed Money, not only for their

their Diet, but for their Cloaths and other Necessaries, with a Stipend for the School-master: with these Helps the *Laplanders* began more seriously to consider of the Christian Religion, which was now preach'd to them in their own Language: heretofore their Ministers using only the *Swedish* Tongue, they learn'd something which they little understood, and muttered a few Prayers that they knew not the Meaning of.

Hitherto we have taken a View of *Gustavus Adolphus's* first Care for the Advancement of Christianity in *Lapland*; but as all Things in their Beginnings find some Opposition, so did the preaching of the Word of God here: first of all, it was a Matter of great Difficulty to maintain a School without the Confines of *Lapland*, to which the Youth of that Nation should resort; therefore it was advised by that famous Man *Joannes Skytte*, who, to his immortal Praise, obtained that a School might be erected by the King in *Lapland* itself. This was the second School the *Laplanders* had, and by *Gustavus Adolphus*, then engaged in a tedious War in *Germany*, the Charge of it was committed to the aforesaid *Joannes Skytte*, by a Royal Charter, and settled upon his Family for ever, allowing the School-master the whole Tithe, after the ordinary Charges deducted; but still retaining to the Crown the Superintendency of the Benefaction.

In *Lapponia Tornensis* and *Kiemenfis* they have both *Laplandish* and *Swedish* Priests, who once a Year at their publick Fairs in *February* visit the Country, baptising their Children, and preaching to them in the *Finnish* Language, which they seem to understand. For their Reward, they have one third Part of the rein Deers, which the *Laplanders* are bound to pay to the Crown: and whereas every *Laplander* was obliged to pay as a Tax either two Pair of Shoes, or a white Fox, or a Pound of Pike;

Pike, this is now equally divided between the King and the Priest, which makes not only the Priests more chearful in doing their Duty, but the People also more diligent in their Performances. Hence it is that they pay their Ministers so much Honour and Respect, saluting them at their first coming with bowing the Head, giving them in Token of Reverence, the Title of *Herrai*, i. e. *Sir*, conducting them upon their rein Deer to their Cottages, adorned with Birch-Boughs, covered with their Furs, and shewing them all the Civility they can. Upon a Table, or rather a Plank laid upon the Ground, they set their Food, which is usually Fish, or the Flesh of rein Deer dried; they use neither Salt, Bread nor Wine, all which the Priests are forced to bring with them, the *Laplanders* drinking only Water, because the Extremity of the Cold spoils their Beer. They are careful in observing Sundays, refraining, both themselves and their Cattle, from all Work on that Day, and sometimes on the Day before; nay, some there are, who refuse to milk their rein Deer on Sundays. While Sermon is preaching, they attend diligently, and in singing of Psalms they are so zealous, that they strive who shall sing best. They very much reverence and frequent the Sacraments, especially that of Baptism which they never defer; but the Women themselves within eight or fourteen Days after their Delivery, often bring their Children through long and tedious Journeys to the Priest. They likewise pay much Reverence to the Lord's Supper, and to the Ceremonies of Confession and Absolution, which are always used before that Sacrament, which they now are really Partakers of, whereas in the Times of Popery they received it without any solemn Consecration. Nor are they deficient in the other Parts of Christian Piety: they most religiously abstain from Swearing, Cursing, and Blasphemy; they are

charitable, and so just, that there are scarce any Robberies ever heard of in the Country. Their mutual Conversation is very courteous, especially among Persons of the same Country or Family, often visiting and discoursing with one another. And as by the Help of Christianity, they learn the Rule of true Piety, so do they utterly abhor all their antient Superstition: they pull down all their Drums, and burn and demolish all their Images of Wood and Stone. One *Peter Peirwie* dwelling in *Peldoærf*, at a Village of *Lappmarkia Tornensis*, with all his Family, worshipped the Idol *Seita*; it happened upon a certain Time that his rein Deer died in great Numbers; whereupon he implored the Assistance of his *Seita*: but he prayed in vain, for his rein Deer died still. At length with his whole Family and good Store of dry Wood, he took a Journey to the Place where *Seita* stood: round about the Idol he strewed green Boughs of Fir, and offered sacrifice to him of the Skins, Horns, and Skulls of rein Deer; at last he prostrates himself with his whole Family before the Idol, beseeching him that he would by some Sign testify to him, that he was the true God. But after a whole Days Prayers and Devotions finding no Sign given, he sets Fire to the combustible Wood, and burns down the Idol of the Town, and became so constant an Adherent to the Christian Religion, that when others threatened with their Charms to mischief him, he on the contrary repeated the Lord's Prayer and the Apostles Creed. He burned all the *Seita*'s he could meet with, and at length sent his eldest Son *Wuollaba* to *Enorreby* to do the like there; for which he was forced to fly into *Norway* to avoid the *Inarenfes*, who lay in wait for him. There was also one *Clement*, a *Lappo-Jenabiensis*, whose Mother being grievously sick, sought remedy from the Drum, but his Mother dying notwithstanding, he
cut

cut his Drum in pieces, alledging that he saw no use of it.

Though the Christian Religion, we see, was well received, and the *Laplanders* much improved from the great Care and Authority of those who promoted it, yet that it could not entirely triumph over Paganism, too plainly appears from the present State of Religion in *Lapland*, in which so many gross Errors prevail among them, as render the Reality of their Conversion suspicious, as if they were still in Love with the erroneous Opinions of their Ancestors; especially some of the *Norwegian Laplanders*, whose Idolatry sufficiently demonstrates, that all their Pretences to Christianity are but fictitious: but tho' it were Impiety to believe this of all, since Experience shews us the contrary; yet it cannot be denied, but that many of them profess Christianity rather out of Dissimulation than any real Affection. One chief Reason why they so strongly adhere to their Superstition and Impiety, proceeds from the Miscarriage of their Priests, who either take no Care of instructing the People, or vilify their Doctrine by the Sordidness of their Lives; whilst under a Pretence of propagating the Gospel, they endeavour only to advance their own Revenues.

The *Laplanders* are superstitious and paganish, magical and diabolical. Of the first Sort, some of their Superstitions are only vain and fabulous, others very impious and heathenish. As first, their Distinctions between white and black Days. Of the latter Sort, they account the Feasts of *St. Katherine*, *St. Mark*, and *St. Clement*, whom they call *Cante-paive*; upon which Days they abstain from all Business, and chiefly from Hunting. In like manner they esteem the first Day of *Christmas* to be unlucky, insomuch that Masters of Families go not out of their Cottages, not so much as to Church, but send

their Children and Servants, for Fear of Spirits and Demons, which they suppose wander about the Air in great Companies upon that Day, and must first be appeased by certain Sacrifices. This Superstition, I suppose, arose from a Misinterpretation of the Story which they heard from their Priest, of a great Host of Angels coming down from Heaven upon our Saviour's Nativity, and frightening the Shepherds. They are likewise great Observers of Omens, and, amongst others, they guess at the Success of the Day from the first Beast they meet in the Morning. They forbid a Woman to go out of that Door through which a Man has gone to hunt, thinking the Way would be unprosperous if a Woman trod the same Steps.

Hitherto they appear superstitious; in what follows impious and heathenish. They go to Church not out of Devotion, but Compulsion. They stick at several Principles of the Christian Religion, especially the Resurrection of the Dead, the Union of the Body and Soul, and the Immortality of the Soul, believing that Men and Beasts go the same Way; and will not be persuaded of any Life after this. One *Georgius*, a *Laplandish* Priest, desired upon his Death-bed that he might be buried amongst the *Laplanders*, that at the last Day when he should rise together with them, they might find his Doctrine of the Resurrection true. They yet believe that something of a Man remains after he is dead; which was the very Opinion of the Heathens, who therefore feigned their *Manes*. Another Impiety they are guilty of, is joining their feigned Gods with God and CHRIST, and paying them equal Reverence and Worship, as if God and the Devil had made an Agreement together to share their Devotions between them.

Those of *Lapponia Pitkerfis* and *Lublenfis* have their greater and lesser Gods; the greater, to whom

whom they pay especial Worship, are, *Thor*, *Storjunker*, and the *Sun*; they worship Fire and Statues of Stone: the latter as Images of *Storjunker*, and the former as an Emblem of the Sun: the *Tornenses* and *Kiemeneses* knew nothing of these, but in their Stead under one common Name, worshipped a Deity whom they called *Seita*, whereof every Family and almost every Person had one. Besides these greater, the *Pitbenses*, *Lublenses*, *Tornenses*, and their Neighbours have some inferior Gods, tho' they worship them all under one Name, excepting that which they call *Wiru Accha*, signifying a *Livonian* old Woman, which *Olaus Petr.* with some Alteration calls *Viresaka*. This was only the bare Trunk of a Tree, and is now wholly rotten. But who the inferior Gods were, or to what end they were worshipped, there is no mention made; but we may guess from what we find observable among the other *Laplanders*. First under that Name they worshipped the Ghosts of departed Persons, but especially of their Kindred, in whom they thought there was some Divinity, and that they were able to do harm. Besides these Manes, they worship other Spectres and Demons, which they say wander about Rocks, Woods, Rivers, and Lakes, such as the *Romans* describe their *Fauni*, *Sylvani*, and *Tritons* to be. The third Sort dreaded by them are *Genii*, whether good or bad, which they suppose to fly in the Air about *Christmas*; these they call *Jublii* from the Word *Jubl*, denoting at present the Nativity of Christ, but formerly the new Year. And these are the Gods which the *Laplanders* jointly adore with God and our Saviour.

But to be more particular, their first God *Thor*, signifying Thunder, they think by a special Virtue in the Sky to be alive; intimating thereby, that Power from whence Thunder proceeds, or the thundering

thundering God, wherefore he is by them called *Aijeke*, which signifies *grand*, or *Great-Grand-Father*, as the *Romans* saluted their Father *Jupiter*, and the *Swedes* their *Gubba*. This *Aijeke* when he thunders, is by the *Laplanders* call'd *Tiermes*, and is supposed to have Power over the Life and Death, Health and Sickness of Man; as also over the hurtful Demons who frequent Rocks and Mountains, whom he often chastises, and sometimes destroys with his Lightning, as the *Latins* fancied their *Jupiter* to do, for which end they give him a Bow in his Hand to shoot the Demons with, and a Mallet to dash out their Brains: from this Deity they expect many Blessings, believe he bestows Life, and preserves Health, that they die only when it is his Pleasure, and that he drives away these Demons which are prejudicial to their Hunting, Fowling, and Fishing, and never hurts them but when their Offences deserve it.

The next of the principal Gods is *Storjunker*, whose Name they reverence, and pay him more frequent Devotions than other Gods, as they suppose him to be their *Tiermes*, Lieutenant, that they receive all their Blessings thro' his Hands, that all Beasts and Cattle are subject to his Will, that he governs them as *Tiermes* doth Men and Spirits, can give them to whom he will, and none can receive them without his Pleasure.

These are the two peculiar Gods of the *Laplanders*, one of them as Lord of Men, the other of Beasts; one bestowing Life, the other all Things required to the sustaining of it. They report of him to have often appeared to Fowlers or Fishers in the Shape of a tall personable Man, habited like a Nobleman, with a Gun in his Hand, and his Feet like those of a Bird. As often as he appears standing on the Shore, or in the Ship by them, their fishing proves successful, and the Birds that happen

happen to fly by are killed by his Gun, and bestowed upon those that are present.

We come now to the *Sun*, their third God, which is common to them with all other Pagans, whom they call *Baiwe*, and worship chiefly for his Light and Heat: also because they believe him to be the Author of Generation, and that all Things are made by his Means, especially their rein Deer, over which and their young they think he takes a particular Care, cherishes them by his Heat, and brings them suddenly to Strength and Maturity. And as they consider themselves in a cold Country where their native Heat is diminish'd, and sometimes wholly extinguish'd, they think it very proper to pay the Sun the highest Honours, who at his Return restores them that Light and Heat which they lost by his Departure.

To each of these principal Gods are Places of Worship dedicated, a Diversity of Images erected, and different Sacrifices offered to them; the Number of dedicated Places of Worship in this Country is very great, besides which, there are many which the idolatrous People endeavour to conceal, that they may avoid the Suspicion of Impiety and their deserved Punishment. For all these Places they have so high an Esteem, that they exclude all Women from them, not permitting them so much as to go behind the House where *Thor* is worshipped, and prohibiting all marriageable Women to come near the Borders of *Storjunkar's* consecrated Hills; for this Reason, that the greater Part of the Sex, especially at that Age, are not supposed pure enough for those Devotions, and therefore to prevent all Danger, they prohibit the whole, who if they transgress herein, are to expect many Misfortunes, and perhaps Death itself.

Thor's Image was always made of Birch-Wood, as well as their other Idols, of which they have as
many

many as Sacrifices, which they keep in a Cave by some Hill Side. The Shape of them is very rude, only at the Top they are made to represent a Man's Head: of the Root of the Tree they make the Head, and of the Trunk the Body of the Image; for those Birches which grow in Fenny Grounds, have usually their Roots growing round, and from them there shoot out other little Roots, so that it is easily fitted to the Shape of a Man's Head. Now to distinguish this for *Thor*, they put a Hammer into his Right Hand, which is as it were his Ensign: into his Head they drive a Nail of Iron or Steel, and a small Piece of Flint to strike Fire with, when he has a Mind to it. They have no Image of the Sun, either because he is conspicuous enough of himself, or because in the Mystery of their Religion he is the same with *Thor*; but *Storjunkar* is represented with a Stone: the Form of which they imagine to bear some Resemblance to a Bird, sometimes to a Man, and sometimes to some other Creature; and so strong is their Fancy, that they really believe it represents their *Storjunkar*, and worship it accordingly: neither do they use any Art in polishing it, but take it as they find it upon the Banks of Lakes and Rivers. In this Shape therefore they worship it, not as tho' it were so made by Chance, but by the immediate Will and Procurement of the God, that it might be held sacred to him. Thus they erect it as his Image, and call it *Kied Kie Jubmal*, i. e. the Stone God.

As to their Sacrifices and other Ceremonies used to these Gods; they are performed only by Men; they esteeming it as great a Crime for a Woman to offer Sacrifice, as to frequent the consecrated Places. They never offer Sacrifice till they have enquired of their God whether he will accept it or no: this they do with a certain Instrument not unlike our Drum, which being beaten, and some Songs

sung, they bring the designed Sacrifice to *Thor*, who
 if he signifies by a Ring in the Drum that the Sa-
 crifice is pleasing to him, they fall presently to
 work; otherwise they carry it to the Sun, and so
 to *Storjunker*, till one of them will accept of it.
 The Manner of it is thus. They pull off some of
 the Hair at the Bottom of the Beast's Neck, and
 bind it to a Ring which is fastned to the Drum;
 then one of them beats the Drum, and all the rest
 sing these Words, *What sayest thou, O Great and
 Sacred God, dost thou accept this Sacrifice, which we
 design to offer unto thee?* And while they chant these
 Words, they repeat the Name of the Mountain
 where they are; then if the Ring rests on that
 Part of the Drum where the God is pictured, they
 take it for granted that the God is pleased, and so
 proceed to the Ceremony, or else they carry the
 Sacrifice to *Thor*, and use the like Form of Words,
Father God, will you have my Sacrifice. Their usual
 Sacrifices are rein Deer, tho' sometimes they use
 other Creatures, as Dogs, Cats, Lambs and Hens,
 which they fetch out of *Norway*. They offer their
 Sacrifices usually in the Autumn, because, I sup-
 pose, the Winter and Night being at Hand, they
 think they have more Need of their Gods Assistance,
 which may probably be the Reason too, why every
 Year about that Time they make a new Image for
Thor, which is always done eleven Days before
Michaelmas. And thus they consecrate it, first
 they sacrifice the rein Deer; then taking out his
 Bones, they anoint the Idol with the Blood and
 Fat, and bury the Flesh and Bones under Ground.
 Besides this Idol, they erect one to him every
 Time they sacrifice, and then they place them all,
 one by another, upon a Table behind their Hut.
 First, when the God hath approved of the Sacrifice,
 which is usually a Buck, to *Thor*, they bind it be-
 hind the House, and with a sharp Knife run
 E him

him through the Heart, and gather the Heart-blood, wherewith they anoint the Idol, into a Vessel. After that, having placed the Image right, and adorned the Table, they approach reverently to it, anoint the Head and Back all over with the Blood, but on his Breast only draw several Croffes. Behind him they place the Skull, Feet and Horns of the sacrificed Deer; before him they place a Coffe made of the Bark of Birch, into which they put a Bit of every Member of the rein Deer, with some of the Fat, and the rest of the Flesh they convert to their private Uses. This is the Manner of the *Laplanders* sacrificing to *Thor*. But, when they offer Sacrifice to *Storjunkar*, which is likewise a Male Deer: First, they run a red Thread thro' his right Ear, and bind him, and sacrifice him in the Place they did that to *Thor*; preserving the Blood likewise in a Vessel. Then he who performs the Ceremony takes the Horns and the Bones of the Head and Neck, with the Feet and Hoofs, and carries them to the Mountain of *Storjunkar*, for whom the Sacrifice was designed. When he comes near the sacred Stone, he reverently uncovers his Head, and bows his Body, paying all the Ceremonies of Respect and Honour. Then he anoints the Stone with the Fat and Blood, and places the Horns behind it, with many other Ceremonies, the Recital of which would be extremely tedious.

The Rites attending the Sacrifices used to the Sun, are most of them the same with those already mentioned.

Besides these three principal Gods they have some petty ones, as the Manes of deceased Men, and the *Jubli* Troops. They have no particular Names for the Ghosts, but call them all *Sitte*: neither do they erect them Images as they do to *Thor* and *Storjunkar*; only they offer them some certain Sacrifices. At which Time their first Business is to enquire the
Will

Will of the Dead, whether it please him to be worship'd with that kind of Sacrifice in these Words, *Maijke werro Jabmike sitte, O you Manes, what will you have?* Then they beat the Drum, and if the Ring falls upon any Creature there pictured, they take it for the Sacrifice which the Ghost desires: they then either run through his Ear, or tye about his Horns, a woollen black Thread. Having performed the Sacrifice, they spend all the Flesh upon their own Uses, except a Bit of the Heart, and another of the Lungs; each of which they divide into three Parts, and fasten them upon as many Sticks, which they dip in the Blood of the Sacrifice, and so bury them in a kind of Chest, made in the Form of a *Laplandish* Dray, as they do the Bones of all other Sacrifices. The *Jublii*, whom they call *Jublafalket*, like the Ghosts, have no Statues, nor Images; the Manner of worshipping them is in this Sort. The Day before the Festival, which is *Christmas* Day, they abstain from all Flesh; and of every Thing that they eat, they take a little Piece, and preserve it very carefully, which they do likewise the next Day. In their feasting, the Bits which they have gathered in these two Days, they put into a Chest, made of the Bark of Birch, in the Fashion of a Boat, with Sails and Oars, together with some Fat of the Pottage, and hang it upon a Tree behind the Hut, about a Bow's Shot off, for the *Jublii* to feast on, whom they then suppose to wander in Troops in the Air, thro' Woods and Mountains, a Ceremony not unlike to the ancient Libations to the *Genii*. Why they do this in a Boat, they give no Reason; but we may conjecture, that hereby is intimated the Knowledge of Christ's Birth, declared by the Company of Angels.

It hath been a constantly received Opinion, that these People are addicted to Magic, and are described

by ancient and modern Authors to have arrived to so great Skill in Enchantments, as to stop Ships under full Sail, and so ensnare and bewitch Men, as to deprive them of the Use of Limbs and Reason, and very often bring them into extreme Danger of their Lives. But tho' in these latter Times they dare not profess it so publickly as before, having been severely prohibited by the King of *Sweden*: there are very many that give themselves wholly to this Study; thinking it the surest Way of defending themselves from the Injuries and malicious Designs of others; and therefore absolutely necessary for their own Security. Upon which Account they have Teachers and Professors in this Science: and Parents in their last Wills bequeath to their Children, as the greatest Part of their Estate, those Spirits and Devils that have been any Ways serviceable to them in their Life Time. Thus they become famous in these Studies, especially when they happen to be apt Scholars. For as the *Laplanders* do not all agree in the same Disposition, so neither do they arrive to the same Perfection in this Art. For some are so stupid and dull, that however they may seem qualified for other Employments, prove altogether unfit for this.

As to the bequeathing their Familiars to their Children, they suppose it the only Means to raise their Family; so that they excel one another in this Art, according to the Largeness of the Legacies they receive; not only each distinct Family, but single Persons in them also have their particular Spirits. However, some of these will not engage themselves without great Solicitation, and earnest Entreaties, when others more readily proffer themselves to little Children, when they find them fit for their Turn, so that many of the Inhabitants almost may be said to be naturally Magicians. For when the Devil takes a Liking to any Person in his Infancy,

fancy, as a fit Instrument for his Designs, he presently seizes on him by a Disease, haunts him with Apparitions, and from thence, according to the Capacity of his Years and Understanding, he learns what belongs to the Art. Those which are taken thus a second Time see more Visions, and gain greater Knowledge. If, a third Time, which is seldom without great Torment, or utmost Danger of their Lives, the Devil appears to them in all his Shapes, by which they arrive to the very Perfection of this Art; and become so knowing, that without the Drum they can see Things at greatest Distances, and are so possessed by the Devil, that they see them even against their Will. Not long since a certain *Lap*, who is yet alive, upon my Complaint against him for his Drum, brought it to me, and confess'd with Tears, that tho' he should part with it, and not make him another, he should have the same Visions he had formerly; and he instanced in myself, giving me a true and particular Relation of whatever had happened to me in my Journey to *Lapland*. And he farther complained, that he knew not how to make Use of his Eyes, since Things altogether distant were presented to them.

As for the Art, it is, according to the Diversity of the Instruments they make Use of in it, divided into two Parts; one comprehends all that to which their Drum belongs, the other those Things to which Knots, Darts, Spells, Conjurations, and the like refer. The Drum, called by them *Kannus*, or *Quobdas*, is made out of a hollow Piece of Wood, either of Pine, Fir, or Birch, which grows in such a particular Place, and turns directly according to the Sun's Course; which is, when the Grain of the Wood, running from the Bottom to the Top of the Tree, winds itself from the right Hand to the left. From this perhaps they believe this Tree very acceptable to the Sun, which under the Image
of

of *Thor*, they worship with all imaginable Devotion. The Piece of Wood they make it of, must be of the Root cleft asunder, and made hollow on one Side, upon which they stretch a Skin; the other Side, being Convex, is the lower Part, in which they make two Holes, where they put their Fingers to hold it. The Shape of the upper Side is Oval, in Diameter almost half an Ell, very often not so much; it is like a Kettle Drum, but not altogether so round, nor so hollow; neither is the Skin fastened with little iron Screws, but wooden Pegs. I have seen some sowed with the Sinews of rein Deer. They paint upon the Skin several Pictures in red, stained with the Bark of an Elder Tree. They draw near the Middle of the Drum several Lines quite cross; upon these they place those Gods, to whom they pay the greatest Worship, as *Thor* the chief God, with his Attendants, and *Storjunker* with his; these are drawn on the Top of the Line; after this they draw another Line parallel to the former, only half cross the Drum; on this stands the Image of Christ, with some of his Apostles. Whatever is drawn above these two Lines represents Birds, Stars and the Moon; below these they place the Sun, as middlemost of the Planets, in the very Middle of the Drum; upon which they put a Bunch of brazen Rings when they beat it. Below the Sun they paint the terrestrial Things, and living Creatures; as Bears, Wolves, rein Deer, Otters, Foxes, Serpents: As also Marshes, Lakes, Rivers, &c.

Their Drums have not always the same Pictures upon them, for which I know no other Reason than that some of them are made for more malicious Designs, others for each Man's private Purpose. Upon this Account I believe, according to the Nature of the Business they intend, they add, and blot out, and sometimes wholly change the Figures.

There are two Things required to fit the Drum
for

for Use, an Index and a Hammer, the former shews among the Pictures the Thing they enquire after, and with the latter they beat the Drum. The Index is the Bunch of brazen Rings mentioned before. They first place one great Ring upon the Drum, then hang several small ones upon that. The Hammer they use in raising their Familiars, is an Instrument belonging only to the *Laplanders*, made of a rein Deer's Horn, branching like a Fork; this is the Head of the Hammer, the other Part serves for the Handle; with this they beat the Drum, not so much to make a Noise, as by the Drumming to move the Ring lying on the Skin, so as to pass over the Pictures, and shew what they seek after.

This Instrument the *Laplanders* use for divers Designs, and are of Opinion, that whatever they do is owing to the Help of this. For this Reason they have it in great Esteem and Reverence, taking such Care in securing it, that they wrap it with the Index and Hammer, in a Skin, and lay it in some private Place. They think it so sacred and holy, that they suffer no Maid that is marriageable, to touch it, and if they remove it from Place to Place, they carry it the last of all, and this must be done too only by Men; or else they go with it thro' some untrodden Ways, where no body may either meet or follow them. The Reason they give for their great Care in this Particular, is, because they believe if any one, especially a Maid that is marriageable, should follow the same Way, they would in three Days Time at least fall into some desperate Disease, without Hopes of Recovery. This they seem to verify by many Examples, that the more Credit may be given to it; and we have the less Reason to doubt the Truth of this, since the Devil severely commands his Worship to be observed, and suffers not those Rites and Customs he hath imposed

imposed to be violated, so long as God is pleased to grant him this Liberty. And because it may happen sometimes that a Woman out of Necessity may be constrained to go the Way the Drum was carried, the Devil is so favourable as to permit it without any Danger, upon Condition she first offers a brazen Ring to the Drum.

As they believe they can effect very strange Things by the Drum, it will be proper to shew what they are, and the Manner used to perform them. These chiefly belong either to the State of Affairs in foreign Countries, what Success their several Designs will meet with, how to cure Diseases, what Kind of Sacrifices their Gods will be pleased to accept, &c. In these Enquiries the great Thing they generally observe, is, to stretch the Skin very tight, which is done by holding it to the Fire. The next is, that they beat not altogether in the same Place, but round about the Index; then that they beat softly at first, presently quicker, and continue this till they have effected their Intent. The Drummer first lifts up the Drum by degrees, then beats softly about the Index, till it begins to stir, and when it is removed some Distance from its first Place to either Side, he strikes harder, till the Index points at something, from whence he may collect what he sought for. They take Care also, that as well he that beats the Drum, as those that are present at the Ceremony, should be upon their Knees. As to the Occasions of their beating thus, the latter of those is already discoursed of. Now we proceed to the rest, the first of which is concerning their Enquiries into Things acted in remote Parts. Those who desire to know the Condition of their Friends, or Affairs abroad, whether distant five hundred, or a thousand Miles, go to some *Laplander*, or *Finlander* skilful in this Art, and present him with a Linnen Garment, or Piece
of

of Silver, as his Reward, for satisfying them in their Demands. An Example of this Nature is to be seen upon Record at *Bergen*, a famous Market Town in *Norway*, where the Effects of the *German* Merchants are registred; in this Place one *John Delling*, enquired about his Master then in *Germany*; the *Finlander* readily consenting to tell him, like a drunken Man presently made a great bawling, then reeling and dancing about, several Times, in a Circle, fell at last upon the Ground, lying there as if dead, then starting up on a sudden, related to him all Things concerning his Master, which were afterwards found to agree to what he reported. There are many more Instances of this Kind; the most considerable, is one concerning a *Laplander*, now living, who gave *Tornæus* an Account of the Journey he first made to *Lapland*, tho' he had never seen him before that Time; which, tho' it was true, *Tornæus* dissembled to him, lest he might glory too much in his devilish Practices, and rely upon them, as the only Means whereby he might attain Truth. The Authority of this Man is so considerable, that it may gain Credit sufficient to the Story. As to the Method taken in making Discoveries, it is very different. *Olaus Magnus* describes it thus, the Drummer goes into some private Room, accompanied by one single Person, besides his Wife, and by beating the Drum moves the Index about, muttering at the same Time several Charms, then presently he falls into an Extacy, and lies for a short Time as if dead; in the mean while his Companion takes great Care, that no Gnat, Fly, or other living Creature touch him; for his Soul is carried by some evil Genius into a Foreign Country, from whence it is brought back with a Knife, Ring, or some other Token, of his Knowledge, of what is done in those Parts; after this, rising up, he relates all the Circumstances

belonging to the Business that was enquired after.

Others are apt to believe that the Soul departs from the Body, and after its Travel abroad, returns again. But without doubt this is false, for it is impossible, for either Man, or Devil, to restore a Soul to a Body it hath once left. So that I believe the Devil only stifles the Faculties of the Soul for a Time, and hinders their Operations. After the Drummer falls down, he lays his Drum as near as possible on his Head.

Those that are present continue Singing all the Time he lies Sweating in an Agony, which they do, not only to put him in Mind, when he awakes, of the Business he was to know: but also that he may recover out of this Trance, which he would never do, (as they imagine) if they either ceased Singing, or any one stirred him with their Hand or Foot. This perhaps is the Reason why they suffer no Fly, or any living Creature to touch him. How long they lie in this Manner, is commonly according as the Place where they make their Discovery, is nearer or farther off; but the Time never exceeds Twenty-four Hours, let the Place be at never so great a Distance. After he awakes he shews them some Tokens to confirm their Belief in what he tells them.

They use the Drum likewise to know the Event of their own Concerns, and what Success their Hunting will have, or any other Business which they undertake. In order to this, they place the Bunch of Rings on the Picture of the Sun in the Drum; then Beat, Singing at the same Time; if the Rings go round towards the Right Hand, according to the Sun's Course, they promise to themselves good Health, Fortune and great Increase both of Men and Beasts; if contrary, towards the Left, they

they expect Sickness and all the Evils attending on ill success. This is the Method they take in all weighty Affairs. Before they hunt they make particular Observation which Way the Index turns, whether East, West, North, or South; and collect from thence where their Game lies.

The Drum is likewise serviceable in discovering the Nature of Diseases, whether they arise from any Disorder in the Body, or caused by Magic; this being known, then to find the Remedy for them, which is commonly by Sacrifice to one or other of their angry Gods, but chiefly to *Storjunkar*, who bears greatest Authority among them, and if not appeased, leaves them small Hopes of Recovery. Wherefore the sick Person vows a Sacrifice, either of a Reindeer, Bull, Goat, or Ram, or something of this Kind to one of the *Storjunkars*, that stands upon the Mountains. The Sacrifice is not left to the Disposal of the Sick Man, but must be made according to the Directions of the Drummer; for he is supposed to be the only Man able to advise them in this Case; he first discovers which of the Gods is displeased, and what Sort of Sacrifice is most acceptable to him. But before the Drummer appeases the God, they give him a Copper and a Silver Ring, putting them on his Right Arm; he then begins a Song, beats the Drum, and all that are present join him in Chorus; after this, according to the Place, to which the Index points, he directs them. These are the Things commonly done by the Drum. The last Thing for which they think it necessary, is, the accomplishing their wicked Designs, as impairing Mens Health, or depriving them of their Lives; which is frequently enough practised among them, tho' not altogether so publickly as formerly. Some of them account this unlawful, thinking the Uses of the Drum to consist chiefly in doing good. But nevertheless

this mischievous Art continues still too much among them. Several Inhabitants of *Kiema* in *Lapland* were apprehended in the Year 1671, with Drums so large, that they could not be removed from thence, but were burnt in the Place. Among those *Laplanders* there was one Four-score Years of Age, that confessed he was bred up in this Art from his Childhood, who in 1670, upon some Quarrel about a Pair of Mittens, caused a Boar of *Kiema* to be drowned in a Cataract, for which he was condemned to die, and in order to that was to be carried in Chains to the next Town in *Bothnia*, but in the Journey he contrived so by his Art, that on a sudden, tho' he seemed well and lusty, he died on the Sledge, which he had often foretold he would sooner do, then fall into the Executioner's Hands.

Having treated at large of the Drum, we come to the other Parts of this Art, to which also belong proper Sorts of Instruments: the First is a Cord tyed with Knots for the raising of Wind. This is by *Olaus Magnus*, and justly, related of the *Finlanders*, who border on the Sea, and sell Winds to those Merchants that traffic with them, when they are at any Time detained by contrary ones. The Manner is this, they deliver a small Rope with three Knots upon it, with this Caution, that if they loose the First, they shall have a good Wind, if the Second, a stronger, if the Third, such a Storm will arise, that they can neither see how to direct the Ship, and avoid Rocks, or so much as stand upon the Deck, or handle the Tackle. Now those that are skilled in this Art, have Command chiefly over the Winds that blew at their Birth, so that *this* Wind obeys principally one Man, *that* another, as if they obtained this Power when they first received their Breath.

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We shall now treat of their magical Darts, which they make of Lead, in length about a Finger; by these they execute their Revenge upon their Enemies, and according to the Greatness of the Injury received, they wound them with cankerous Swellings, either in the Arms, or Legs, which by the Extremity of its Pain, kills them in three Days. They shoot these Darts to what distance they please, and that, so skilfully as seldom to miss their Aim. *Petr. Claudius* calls it a *Gan*, and relates a Story of an Inhabitant of *Helieland*, now alive, who, going towards the Mountains in *Norway* to hunt Bears, came to a Cave under the Side of a Hill, where he found an Image rudely shapen, which was the Idol of some *Finlander*; near this stood a *Ganeska*, or magical Satchel: he opened it, and found several blueish Flies crawling about, which they call *Gans*, or Spirits, and are daily sent out by the *Finlanders* to execute their devilish Designs. He says that these *Finlanders* cannot live peaceably, except they let out of their Satchel, every Day one of the *Gans*; but if the *Gan* can find no Man to destroy, after they have sent him out, he then roves about at a venture, and destroys the first Thing he meets with; sometimes they command it out to the Mountains, to cleave Rocks asunder: however these Conjurers will, for very trivial Causes, send out their *Gans* to ruin Men.

This they use as well against one another as Strangers; nay, sometimes against those they know to be their Equals in the Art. Of this kind there happened a notable Passage betwixt two *Finlanders*, one of which was called *Asbioern Gankonge*, from his great Knowledge in the Art: the other upon some small Difference concerning their Skill, or some such Trifle, would have destroyed *Asbioern*, but was still prevented by his too powerful Art,
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till at last finding an Opportunity, as *Asbioern* lay sleeping under a Rock, he immediately dispatched away a *Gan*, that cleft the Rock asunder, and tumbled it upon him. Some of the Conjurors are contented only with the Power to expel that *Gan* out of Men, or Beasts, which others send. This is remarkable among them, that they can hurt no Man with their *Gan*, except they first know his Parents Name.

Now all that the *Finlanders* and *Finlappers* of *Norway* effect by their *Gan*, the *Laplanders* do by a Thing they call *Tyre*. This *Tyre* is a round Ball, about the Bigness of a Walnut, or small Apple, made of the finest Hair of a Beast, or else of Moss, very smooth, and so light that it seems hollow, its Colour is a Mixture of yellow, green, and ash, but so that the yellow may appear most. This *Tyre* is quickened and moved by a particular Art; it is sold by the *Laplanders*, and he that buys it, may hurt whom he pleases with it. They persuade themselves, and others, that by the *Tyre* they can send either Serpents, Toads, Mice, or what they please to torment any Man. It goes like a Whirlwind, and as swift as an Arrow, and destroys the first Man, or Beast, that it lights on, so that it often mistakes. Of these we have too many Instances at this Time to insert here: having therefore done with all their sacred and superstitious Rites, or Worship, we proceed to,

Their secular Affairs, and first of the Form and Constitution of their Government. In former Times, before they were called *Laplanders*, they were subject to a King, chose out of their own Nation.

Their Condition was not much altered, after they took this Name, which was when they first sent out Colonies into the Inland Countries, on the farther Part of the Mountains, which divide *Sweden* from *Norway*. The first King of *Sweden* that had
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any Thoughts of conquering them, was *Ladulaus* the Great, who flourished about the Year 1277, who, because it seemed difficult to bring them under the Crown of *Sweden*, promised those that would undertake the Conquest, the Government over them. He thought it too expensive to make a public War upon them, when they were to be dealt with as wild Beasts; yet however could not endure that a neighbouring People, dwelling almost in the Heart of his Country, for they possessed at that Time as far as the Bay of *Bothnia*, should refuse Obedience to his Kingdom. He therefore thought upon this Project, and proposed great Advantages to private Persons, upon which the *Birkarli*, their Neighbours, readily engaged themselves, and effected their Enterprize no less successfully. In this Design, the Plot of a particular Person was most remarkable. One of the *Birkarli* went towards *Lapland* to way-lay the *Laplanders* in their Return from *Birkala*, and ordered his Wife to cover him with Snow, in the Middle of the Way where the *Laplanders* must necessarily pass over him. They came in the Night Time, and by their passing over him, he knew there were fifteen, which were the chief among them, and to whom the rest were in Subjection; when they were gone, he immediately arose out of the Snow, and going some shorter Way, set upon them at unawares, as they passed by, one by one, which is their usual Way in travelling, and slew them one after another. None of those that followed perceived the first Men slain, it being Night, and each of them at some Distance from the other; till the last Man finding his Fellows killed, made a stout Resistance, but the *Birkarla* by the Assistance of his Wife got the Victory, and slew him likewise. Thus the most powerful of them being slain, the rest readily submitted. Thus the *Laplanders* were brought in Subjection by the Subtilty

tilty and Expence of private Persons. About the Year 1277, the *Birkarli* had the Authority over them; yet so as to acknowledge their Dependance on the King of *Sweden*. Now whether all of them were thus overcome, as those that lived beyond the Mountains of *Norway*, near the Sea, which are the *Finlanders*, or *Lappofinni*, is still in doubt, except we collect it from this, that all from the Northern and Western Oceans were certainly subjected. But whatever Dispute may arise concerning that, it is manifest the *Swedes* were the first Conquerors of *Lapland*, but afterwards the *Norwegians* and *Muscovites* following their Example, put in also for a Part; thus they became subject to these three several Princes. The Government after the Conquest, was in the Hands of the *Birkarli*, according to the Grant given them by *Ladulaus*, who ruled over those that dwelt near the Bay of *Bothnia*, imposed Taxes, trafficked with them, and received all the Profit of the Salmon Fishing, and all other Advantages arising from them; but in Acknowledgment to the King, as supreme, they paid a certain Number of grey Squirrel Skins. The *Laplanders*, by common Consent, received and honoured the *Birkarli*, as their Governors, and paid them very rich Skins, and several Sorts of Fish, both for their Tribute to the King of *Sweden*, and their own proper Uses. Their Governor was honoured with the Title of King, his Authority confirmed by the Crown of *Sweden*, he wore a red Robe as the Token of his Royalty. It may perhaps now be disputed who these *Birkarli* were. *Buræus* says they were the Inhabitants of the Allotment of *Birkala*; *Olaus Magnus* is of a different Opinion, and calls them *Bergchara*, that is, Men of the Mountains, from *Berga* Mountain, and *Cbarar*, or *Karar* Men. But it is more evident that they came from *Birkala*, an Allotment in *Tavastia*. This Government the *Birkarli* exercised

exercised over the *Laplanders*, which they got by Subtilty, had their Authority from the King of *Sweden*, preserved it in their own Family, and delivered it down to their Children for near three hundred Years, till *Gustavus* the First, by reason of their insulting over the common People, deprived them of this State; for when their Riches encreased, they oppressed the poorer Sort, and extorted so much from them, that they left them very little worth any Thing; whereupon *Gustavus* committed *Henricus Laurentii* to Prison, and confiscated most of his Estate, taking then the Tribute from the *Laplanders* into his Hands, and granted to all People free Trading with them. This *Henricus Laurentii*, was at that Time the Head of the *Birkarli*, and I believe the Brother of *David Laurentii*, who, together with *Jonas Nicolas*, concluded the Treaty with *Gustavus*, in the Name of the *Birkarli*, in the Year 1528, for settling the Tribute, and other Affairs. From hence we may collect, they lost their Privileges, not long after this Contract; now it was not only just, to deprive them of those Privileges, which they abused in oppressing others, but prudent, as well from the Jealousy of too great a Power granted to private Persons over so large and populous a Part of the Kingdom, as out of Consideration of its Wealth, which was more necessary to the Kings, for driving out the common Enemy, and establishing the Kingdom's Liberty, than to maintain the Pride of the *Birkarli*, who, besides their Injustice, were inconsiderable both in Number and Strength. *Gustavus* having thus deposed the *Birkarli*, sent Deputies to gather the Tribute, and manage all Things in the King's Name. They had at first the Charge of all public Affairs; but afterwards, when *Charles* the Ninth divided the Country into several Parts, and formed it into better Order, more were added to the former, for examining

Causés, convicting of Criminals, and such Matters, till at last the State of Government was little different from what it is now. Next under the King, they have a Provincial Judge, called by the *Swedes*, under him one of the Senators, an Interpreter of the Laws, and divers others who enquire into Causes, and do Justice; they have a Governor of the Province, a Head over the *Laplanders*, and their Officers who perform all other Duties. In this Manner the *Laplanders* are now governed by the *Swedes*.

Their own Kings, when they were a free Nation, exercised the judicial Authority, and kept the Jurisdiction in their own Hands; but when the *Birkarli* ruled them, it depended altogether on their Pleasure. But great Crimes, as Theft, Rapine, Murder, Adultery, or such like, are seldom committed, and scarce known by the *Laplanders*. They neither borrow nor lend Money (being content with what they possess of their own) which are commonly the Occasions of Quarrels in other Nations, and maintain so many Lawyers. The chief Sin they are guilty of, is their magical Superstition, which since their embracing Christianity, is forbidden by the Laws, and not so frequent as formerly. There are at present in *Lapland* three Governors, and as many Courts of Judicature: the first is called *Anundsiænsen*, or *Angermansian*; the other *Ukmenfsian*, *Pitbensian* and *Lublensian*; the other is the *Tornensian*, and *Kiemensian*. Over these are particular Governors, who in the King's Name pass Sentence, but in the Presence of a Judge and a Priest; where it is observable that they added Priests to the Governors, to restrain them from doing Injustice by the Authority of their Presence: the Time when these Courts were called, was at the Fair Times, when they met about all public Business; this was commonly twice in a Year.

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The Tribute they paid, was only Skins of Beasts, paid not by the *Laplanders*, but the *Birkarli*, yet only as an Acknowledgement of their Subjection to the Crown of *Sweden*. But after the *Birkarli* had lost their Privileges, the King received the Tax by Commissions for himself, and it is very probable Alterations were made. In 1602, they paid instead of Skins every tenth rein Deer, and one tenth of all their dried Fish. In 1606, every one of seventeen Years of Age, was ordered to pay either two Bucks, or three Does out of their Herds of rein Deer, and eight Pounds of dried Fish; as also every tenth Fawn out of their Stock, and every tenth Tun from their Fishery. This Tax was also imposed on the *Birkarli* that had any Traffic with them. This Order was kept a long while, and renewed again by the same King in 1610. The Tribute they pay at this Time is either Money, rein Deer, or Skins, either plain or fitted up for Use. These they pay according to the Extent of the Provinces in which they dwell. They value their rein Deer at three Dollars a piece, and pay the tenths of them, not each Family, but every hundred. If any one had rather keep his Cattle, he can be forced to no more than after this Rate. As to the Tenths they pay of Skins, every Householder is taxed one white Fox's Skin, or a Pair of *Lapland* Shoes; if he has neither of these, half a Pound of dried Jack. This is the Tribute yearly received by the Crown of *Sweden* from *Lapland*, of which the greatest Part is commonly by the King's Favour allowed for the Maintenance of their Priests. Now because it is so far both by Sea and Land, before these Commodities can be brought to the King's Storehouses, besides the ordinary Tax they give a Pair of *Lapland* Shoes. This is all they pay to the King of *Sweden*; but besides, they are tributary to the Crown of *Denmark*, and the great

Duke of *Moscovy*, not as Subjects to these Princes, but upon the Account of their receiving several Advantages from their Dominions in their hunting and fishing. Those beyond the Mountains, who by reason of the Liberty they have, to bring down their Cattle from the Mountains into the Vallies in the Summer Time, near the Sea Shore, and taking the Opportunity from thence of fishing, are taxed by the *Danes*, but not at above half the Rate they pay the *Swedes*.

The Customs they anciently used in their Fairs and Markets is not so well known. *Paulus Jovius* says that among the *Laplanders* he that had any Thing to sell, after he had exposed his Wares, went his Way and left them, and that the Chapman coming, and taking what was for his Turn, left in the Place the full Value thereof in white Furrs, or Skins. The Reason why they did not speak and bargain with their Chapmen, he says was, because they were a rustic People, extremely fearful, and ready to run away from the very Sight of a Ship, or Stranger. Others, that are of a more probable Opinion, confess indeed that they used no Words in their Trading, but that it was not out of Rusticity, Want of Cunning, or the like; but because they had a Language quite different from others, and so peculiar to themselves, that they could neither understand, nor be understood of their Neighbours.

Concerning their Trading with their Neighbours, it is most certain that it was performed without Words, by Nods and silent Gestures; neither was it properly a buying and selling (for they did not of old, use either Gold or Silver) but rather an Exchange of one Commodity for another. And this we may understand from the *Swedes*, among whom there were in those Days either no Coins at all; or else only such as had been transported out of *Eng-land*

and and *Scotland*, the Use of the Mint being then utterly unknown in that Country. And if at that Time there was no Money in *Sweden*, it is certainly no great Wonder there should be none in *Lapland*. But neither in after Times, and when they were under the Jurisdiction of the *Birkarli*, could the *Laplanders* come to the Use of Money; for they that were Lords over them, monopolizing the whole Trade to themselves, did not give them Money for their Commodities, but such other Merchandize, as their Country stood in Need of. In fine, to this very Day the *Laplanders* know no other Money but the *Patacoon* and half *Patacoon*; other Coins, whether of Copper, Silver, or Gold, they do not so much value, which will give us to understand, that the Use of Money among them cannot be of any long Date; for the *Patacoon* was never known before the Discovery of the Mine in the Vale of *Joachim*.

These *Patacoons* they value singly at two Ounces of Silver a Piece, whence it appears that as they had no other Money, so neither did this pass current among them, but only by Weight, and as if it were in the Mass: and I believe, was not at all in Use, until they were forced to pay Tribute in that Kind.

Their Custom is now, not as formerly, to bargain by Signs and Nods, but either they use Speech, (for there are many of them now that are skilled in that of their Neighbours) or Interpreters, of which there are plenty enough among them. They with whom they traffic are for the most Part their Neighbours; on the one Side the *Swedes* and *Norwegians*, on the other the *Finlanders*, *Russians*, and *Moscovites*. The Commodities themselves, are white Skins, or Furrs, called *Ermines*. Fishes, of which they have so great Draughts, that they are forced to keep
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them in Trunks and Ponds, till they can transport them into *North Bothnia* and *Russia Alba*; and several other Sorts of Skins, viz. of rein Deer, black, yellow, blue and white Foxes; of Otters, Badgers, Martins, Beavers, Squirrels, Wolves, and Bears. With these Commodities the *Laplanders* traffic for Silver, Patacoons, Woollen and Linnen Cloth, Copper, Brass, Salt, Corn, Bulls Hides, Sulphur, Needles and Pins, Knives, Spirit of Wine, and Tobacco, of which they are great Admirers.

The Places in which they trade, were either open Fields, or upon the Ice, in which they every Year kept their Fairs, and exhibited to public View what by their own Induttry they had gained, at Home or Abroad.

In their Way of dealing they were of old in all their Bargains very faithful and just; so long as others dealt fairly with them, so long they were trusty and faithful; but in after Times, coming to learn how others had served them, by understanding how they had been cheated formerly, they themselves learned to deceive others.

What the Language of the *Laplanders* is, we will endeavour, as well as we can, to discover. Our modern Writers say, their Speech is a confused Miscellany of the Language of their Neighbours, the *Finlanders* and *Swedes*, as also some Latin Words. But tho' these Writers suppose that they have borrowed so much from their Neighbours, they yet confess that much of their Language is their own, and neither used, or known by any other Nations, but that, as well the Original of the Words, as Propriety of the Phrases, is peculiar to themselves.

But after the many Arguments brought *pro* and *con* concerning this Language, it remains that we conclude it to be, not a Miscellany, or Collection of *Latin*, *German*, and *Swedish* Scraps, and the like,

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nor as a peculiar Speech, different from them, altogether, but such as originally took its Rise from the *Finlanders*, tho' Time hath brought it to pass that perhaps few of them understand it.

This Tongue, as well as others, hath its Declensions, Comparisons, Conjugations, Moods, Tenses, &c. They have a peculiar Way of pronouncing Words, according to which it is impossible to express them in Letters, which they mouth out; so that the Vowels are heard loud, but the other Letters in a soft Tone: they also quite cut off and drown the last Syllables, especially of Nouns. Letters they neither have, nor ever had any, and in this they agree with their Ancestors the *Finlanders*: the Calendar which they use, is no other but the *Swedish* in *Runick* Letters. And this also, before they came to have Commerce with the *Swedes*, and had learned of them the Observation of holy Days, was never in Use among them. To this Day both the *Laplander* and *Finlander* use the Latin Letter; in the same Character the *Swedes* and *Germans* make them, altho' the Number that can read among them is but very small, and of them that can write, a great deal less, and are only such as they call great Scholars.

Now this Speech being only used among the *Laplanders*, and there being none that desire to learn it but themselves; in all Negotiations with others, they are forced to use the Help of Interpreters, of whom upon this Account there are great Numbers; they are very hardly brought to learn or pronounce any other Tongue, and much given to confound one with another. So that they which traffic in *Norway*, and border upon that Country, do in their speaking; mingle together the Speech of the *Norwegians* and *Swedes*, as for Instance, *jegbkiemi*, for *jag kom*; *jeg gaong*, for *jag goar*. So for *bustro*, they say *koona*, for *min myssa*, *mitt hofwud*, &c.

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After having treated of the *Laplander* as he has Relation to the Common-wealth, we shall next speak of him as a private Person, and begin with the Houses, which are very little like those of other Northern People, as it has been their Custom to wander up and down; and so, sometimes in one Place, and sometimes in another, to set up small Sheds for their present Use: from whence after having consumed the Fish and Beasts in one Place, they marched to another, carrying their Sheds or Tents with them.

But this Liberty of wandering up and down the Country, was in a special Edict forbid by *Charles* the Ninth, and a certain Place of Habitation assigned to every Family. From the Time of this Edict the *Laplanders* had their certain Bounds and Limits assigned them, sufficient for the sustaining of their Families. Neither was it afterward lawful for any one to invade the Property of another, or to wander where he pleased.

However, the Custom of removing their Sheds, is yet in Use among them, with this Difference, that they move not out of the Bounds assigned them. So that they have no certain Mansion; but as the Season of the Year offers itself, either for fishing or hunting, they order their Habitations accordingly, on the Side of some River, Wood, or Mountain, and having spent there some Days or Weeks, remove their Tents again to a more seasonable Place. This wandering proceeds from their Manner of getting their Living, for the *Laplanders* having all their Livelihood from rein Deer, Fish, and wild Beasts, they are forced to live where they may have sufficient Pastures for their rein Deer, and other Beasts, and to take Care not to destroy the Breed: and therefore they take their Journies either to provide Pasture for these rein Deer, or to fish; for, when Fish generate either in this or that
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Lake or River, then, the *Laplander*, with his House and Family, takes his Journey: but not so as to forsake and never return again to the former Place; but they go, as it were, in a Circle; so that in the Space of a Year, the Pasture being again grown that was before consumed, they return into the same Seats again. This is the Custom of the *Laplanders* that live in the Mountains but they that live in the Woods, oftner, return into the same Places. For they leave and return to their Habitations as often as Occasion is offered either of Fishing, Fowling, Hunting, &c. And so order their Journies, that the Fishermen at the Time the Fish spawn, always live at the Side of some River. They that take Care of, and trade in rein Deer, in the Winter live in the Woods, and in Summer ascend towards the Mountains of *Norway*. So that from Christmas until the Feast of the Annunciation, they remain for the most Part in one Place, at which Time the Snow beginning to melt, they march again towards the Mountains, where they remain till St. *Ericus's* Day: about which Time as the female rein Deer generally bring forth, they remain in the same Place till *Midsummer Day*. Afterwards, when, as well in the Mountains as Vallies, the Grass and Pasture most flourish, they proceed farther and farther, some on the Top of the highest Mountains, where the rein Deer are less infested with Flies and Gnats, in which Mountains they wander up and down till the Feast of St. *Bartholomew*, when by little and little they betake themselves to the Woods again. These Journies sometimes are for twenty Miles and farther: for those made in the Summer they make different Preparations than for those in the Winter; in the Winter they use Sledges, but in the Summer they go on Foot, the rein Deer carrying their Goods on Pannels and Pack-saddles, and sometimes

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their Infants also, putting their Household-stuff in one, and their Tents in the other.

Now in these Journies, first marches, the Master of the Family, having some rein Deer after him, loaded; then follows his Wife in like Manner; then the whole Herd of rein Deer, which his Children and Servants drive softly on. Lastly, he that carries the Drum, brings up the Rear: these rein Deer are drove in a long Train one after another, that which follows being always tied to the Pannels of that which went before, the *Laplander* leading the foremost by a Rope tied about his Neck. There is some Difference in the Sheds of the *Laplanders* that live in the Mountains, and those that live in the Woods; for the one coming to the same Place but once a Year, does not build this Shed so durable as the other; the former when he departs, almost destroying his Habitation, and the latter leaving it standing. The former builds his Shed thus, at four Corners are erected four Posts, upon the Tops of which are three Rafters, one on each Side, and one behind, but none cross the foremost Posts; upon these Rafters they afterwards place long Poles, so as to lean upon, and support each other, ascending like a Pyramid. These Poles so placed, are covered with coarse woollen Cloth; the richer Sort over this woollen Cloth place Linnen also, the better to be defended from Rain and Storms. These are the Sheds of those that dwell in the Mountains, which they take with them, and erect in other Places, as Occasion requires. But your *Graanlapper*, or *Wood-Laplanders*, make their Sheds for the most Part of Board and Posts, that at the Top meet in a Cone, which they cover with the Boughs, and sometimes with the Bark of Firr and Pine-trees, and sometimes with Turf. These Tents they do not pull down, but leave them in the same Place, and when they come again add new Boughs,

Boughs, &c. where they were decayed : every Tent has two Doors, one forward, the other backward ; the forward bigger and more ordinarily used, the latter less, through which they bring in their Provisions, and the Prey, taken in Hunting ; also Birds, Beasts, Fishes, which is unlawful to bring in at the Fore-Door. Through the Back-Door it is unlawful for any Woman to pass, partly, because in that Part they placed *Tbor*, and sacrificed to him, and partly, because it was esteemed an ill Omen for a Hunter to meet a Woman. They have no Chambers, but only certain Spaces, which they determine and bound by Logs and Posts laid along the Ground. The whole Space of Ground within the Tent was so ordered, that in the Middle there might be a Hearth, surrounded with Stones, in which there was a constant Fire, except at Midnight ; behind the Hearth, toward the back Part of the Tent, they place three Logs, with which they bound that Space, which we have just spoke of. In the Middle of this Space is the little Door, at which only Men must enter, which they call *Posse* ; over-against that is the common Door, which they call *Ox* ; and that Space is bounded with three Logs, called *Lops* : this Place therefore is only proper to Men, and it is unlawful for any Woman to pass those Logs, and go into it. About the Kettle hanging over the Fire, they place three Blocks, upon which, with a Hatchet, they divide their Flesh, Fish, or other Things intended to be made ready. The Space on both Sides, and the Sides themselves they called *Loide* : here they made their Bed-Chambers, the Husband with his Wife and Daughters lying on one Side, and the Servants on the other ; I suppose that the Parents may have them always nigh them, and take the greater Care to secure their Honesty, whilst the Sons lay with the Servants.

Their Floors are strewed with Branches of Birch Trees, which is the only kind of Pavement made Use of; and upon the Boughs, for Cleanliness Sake, they lay Skins of rein Deer, on which they sit and lie. And these are the Dwelling-houses of the *Laplanders*, besides which, they have also Store-houses, in which they keep their Flesh, Fish, and such other Provisions; these they make by cutting the upper Part of a Tree off, so that the Body remains four or five Ells high from the Ground; upon this Trunk they place two Rafters, in the Figure of an X, and upon them build their Repository, covering it with Boards, and making a Door in the Bottom; which when the *Laplander* comes down, falls too, like a Trap-Door, and all Things are safe. To these they go up by Ladders, which they make of the Trunks of Trees, in which they cut large Notches like Stairs. They place them thus high, because the Bears, and other wild Beasts, would often pull them down, and to the great Damage of the Master, eat all his Provision; they also cut off the Bark of the Tree, and anoint the Stock, so that neither Mice nor wild Beasts are able to climb up for the Slipperiness.

The Men and Women wear different Kinds of Garments, which they alter according to the Weather, and Place. The Garments of the Men in Summer are Trousers, reaching down to their Feet, close to their Body, upon which they wear a Sort of Gown, or Coat with Sleeves, which comes down half Way the Leg, which they tie with a Girdle. These they wear next their Skin, without any Shirts, having no Flax in their Country. These Garments are of coarse Home-spun woollen Cloth, of a white or grey Colour, as the Wool happens to be before it is dyed. The Wool they have from *Sweden*; the richer Sort wear a finer Cloth, green, blue, and sometimes red, but black they abominate. Tho' in
dirty

dirty Works, and at home, they wear the meanest Cloaths; yet abroad, and especially upon Festivals and Holy-days, they go very neat. Their Girdles are made of Leather, which the richer Sort adorn with Silver Studs, and the poorer with Tin. These Studs stick out like Buttons, in a semi-circular Figure. At this Girdle they hang a Knife and Sheath, and a kind of Bag, something longer than broad, a leather Purse, and a Case, with Needles and Thread in it. The Sheath of the Knife is of the Skin of the rein Deer, sewed together with tin Wire, at the End of which they hang Rings: the Bag is made of the same Skin, with the Hair on it, on the Outside of which they also place another Skin, equal to the Bag, and make it fast by three Knots, and this Skin they cover again with red Cloth, or of some other Colour, adorned also with Wire. In this Bag they keep a Stone to strike Fire, not of Flint, but Crystal; also a Steel, with some Brimstone to light a Fire wherever they come; as also Tobacco, and other odd Things. The leather Purse is of an Oval Figure, like a Pear, in which they keep their Money, and other, more choice Things, and at this also they hang Rings. Their Needle Case is of a peculiar Sort, they have a single Cloth with four Sides, but the upper Part is much narrower than the lower, so that it is like an oblong Triangle cut off at the vertical Angle, and to make it stronger, they bind about the Edges with Leather, and so stick their Needles into it; this they put into a Bag of the same Shape, adorned with red, or some other coloured Cloth, and Wire, drawn together by a leather String, by which they hang it to their Girdle. Besides these, they have Brass Chains, with a great Number of Rings of the same; the Bag they hang before, all the rest they fling behind them: their Head is covered

covered with a Cap, over which the richer Sort wear a Case made of Fox, Beaver, or Badger's Skin, very like our Night-caps, lined with red or other coloured Cloth, or of the Hare's Fur, first twisted into a Thread, and then knit almost like our Stockings, or else of the Skin of the Bird called *Loom*, with the Feathers on it; sometimes by keeping the Head and Wings of the Bird, they make a very becoming Cover for the Head. Their Gloves are common, but their Shoes peculiar, made of the Skin of the rein Deer with the Hair on, out of one Piece, only where they tread they sew both Ends together, so that the Hair of one Part may lie forward, and the other backward, lest if they lay all one Way, they should be too slippery; but neither is there any more Leather on the Bottom than on other Parts, as in our Shoes: the Toe bends upwards, and ends as it were in a Point. Upon the Seam they place some narrow Pieces of red, or other coloured Cloth; these Shoes they wear on their bare Feet, and bind them twice or thrice about the Bottom with a Thong; and lest they should be too loose, they fill them up with a Sort of long Hay, which they boil and keep for that Purpose.

The Garments they wear only occasionally, both for the Men and Women are made alike, and all of Leather, to secure them from the Gnats. In the Winter Time the Men have Breeches to defend them from the Weather, and Coats; the best, are of the Skins of young wild rein Deer, just when they have cast their first Coat, in the Place of which comes a black One, very soft and delicate. Their Feet they defend with Boots of the same Skins, and their Heads with a Cap, reaching down and covering Part of their Shoulders, leaving only a Space for them to see through.

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The Women in Summer wear Coats, which cover their Breasts, Arms, and all their Body; about the Middle they are gathered, and so hang down. These Gowns are next the Skin, for the Use of Smocks is no more known among Women than Shirts among Men. They have a Girdle, different from that of the Men; it is much larger, and broader, and adorned not with Studs, but Plates of a Finger's Length, or more, engraved with divers Shapes of Birds, Flowers, &c. and these they fasten upon a leather Fillet, so nigh one another, that the Girdle is almost covered with them. These Plates are most commonly made of Tin, but those for the better Sort of Silver. Upon these Girdles they hang Brass Chains, upon one of which a Knife and Sheath, upon another a Pouch or Purse, upon another a Needle Case, and upon all a great Quantity of Rings, according to the Fashion of the Men, hanging before them. The Weight of the Trinkets they carry about them, is commonly twenty Pound, a pretty heavy Burden; but they are much delighted with it, especially the Number of the Rings, the gingling of which is pleasing to their Ear, and as they think no small Commendation to their Beauty. They have another Ornament for their Breast, made of red, or some other coloured Cloth, which goes about their Neck, and comes down on both Sides upon their Breast, a little below which, it ends in a narrow Point. This Cloth they adorn with Studs, engraved with divers Forms, as also with Bracelets, which the richer have of Silver and Gold, the poorer of Tin and Brass. After this Manner the Women so deck themselves, that their Breasts shine like Shields; these Studs they have not only about their Necks, but upon their Gowns where they draw them together, and lace them; and not only in single, but double and treble Rows. They cover their Heads
with

with a low Kind of Handkerchief, plain at Top, round, and of red Colour, some of the richer Sort on extraordinary Times add also a Strip of Linnen for Ornament, as at their Fairs, Weddings and Feasts. Upon their Legs they wear Stockings, which reach no lower than their Ankles, but that only in the Summer. Their Shoes are like the Mens, and so also bound to their Feet with Thongs. The Womens Habit in the Winter is almost the same with the Mens, and at that Time wear Breeches too, by reason of the deep Snows, Storms, and Badness of the Ways, and cover their Head with the same Caps Men do, tied round about, and the lower Part, which would otherwise fall about their Shoulders, they make to stand out like the Brims of our Hats.

They have also other Garments called Night-cloathes, for they have no Feather-beds: these Night Garments were of two Sorts, such as they lay upon, or such as they covered themselves with, which also differ according to the Summer and Winter Seasons. They cover themselves in the Summer from Head to Foot with Blankets, to avoid the Gnats, with which they are extremely infested in the Night Time. But that they may breath with more Freedom, and not be incommoded with the Weight, they sometimes hang them up over their Head with Ropes fastened to the Top of their Hut. These are their Summer Coverlets; but in the Winter they first throw about them the Skins of Sheep, or rein Deer, and on them the Blankets now mentioned; and under these, both Winter and Summer, they lie stark naked.

From their Garments let us proceed to their Diet, which is different according to the Places they inhabit. The Mountaineers live almost wholly on their rein Deer, which furnish them with Milk, Cheese, and Flesh: tho' sometimes they buy from the

the neighbouring Parts of *Norway*, Sheep, Goats, and Oxen, which they milk in the Summer, but kill in the Winter, as they have neither Pasture nor Stable Room to keep them long. For this Reason they buy but few of them, and feed almost altogether on their rein Deer, which they have in great Abundance. The Flesh of these they feed on in the Winter, and that always boiled; in the Summer their Diet is Milk, Cheese, and dried Flesh. Their Dainties most in Esteem with them, are the Tongue and Marrow of their rein Deer. One odd Kind of Dish those of the Mountains have, is the Blood of their rein Deer, boiled in Water, to the Consistence of a hasty Pudding. The others that dwell in the Woods feed partly on Fish, and partly on Birds and Beasts, and that too both Summer and Winter, but more frequently on Fish. The Flesh of Bears they prefer above all other, and with that they feast their dearest Friends.

They have also some Kind of Sauces of Black-berries, Straw-berries, wild *Angelica*, and the inner Rind of the Pine-tree. The Use of Bread and Salt is almost unknown to them; and when they have any of the latter, they use it very sparingly. Instead of Bread they eat dried Fish, which by grinding they reduce to a kind of Meal; and instead of Salt the inward Rind of the Pine-tree, prepared after an odd Kind of Manner. They pull the Bark off first, then take the inward Rind, and divide it into thin Skins like Parchment, making it very clean; these they dry in the Sun; and then tearing them into small Pieces, put them up in Boxes made of the Barks of Trees; these they bury under Ground, and cover them with Sand. When they have been dried about a Day, they kindle a great Fire over the Hole where they put their Boxes, and by that Means the Rinds acquire a red Colour, and a very pleasant Taste. On *Fridays* they eat no
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Flesh.

Flesh, but feed either on Fish, or Milk, having retained this Custom from their Roman Catholic Priests. They boil all their fresh Meat, a good deal, that their Broth may be the better, sometimes putting also Fish into the same Kettle. Their Milk they either boil with a Quantity of Water, it being of itself too thick, or else they let it stand in the Cold, to freeze into a kind of Cheese, that it may be kept longer for Use. Their Fish they eat sometimes fresh, as soon as they catch them; sometimes they dry them in the Sun, and being hardened by the Wind and Air, they may be kept several Years.

Their Sweat-meats, which serve them instead of Apples, Nuts, and the like, are Preparations made of several Sorts of Berries. When their Straw-berries begin to be ripe, they gather them, and boil them in their own Juice, without the Addition of Water, with a slow Fire, till they are very soft; then they sprinkle them over with a little Salt, and putting them into a Vessel made of Birch Bark, they bury them in the Ground; and in the Autumn and Winter, when they have Occasion for them, they take them out as fresh as if they had been newly gathered. Sometimes they put them to their Fish. Having first boiled and boned them, they beat them together in a wooden Pestle to a Mash, and so eat them with Spoons; and this Dish they make also with all other Kinds of Berries. Another Kickshaw that pleases them much, they make of *Angelica*: They take the Stalks before they seed, and scraping off the outward Skin, they put the rest upon Coals, and broil them. They have also another Way of preparing it, and that is, to boil them in Whey for a whole Day, till they look as red as Blood. But this Sort of Meat, tho' very bitter of itself, by Custom becomes pleasant enough to them, since they are persuaded 'tis a great Preservative of Health.

Health. They likewise boil Sorrel in Milk ; as also the Rind of the Pine-tree, which, being prepared, serves instead of Salt.

Their Drink is ordinarily nothing but Water. Ale and Beer are utterly unknown to them. The Liquors they most indulge in, are Spirit of Wine and Brandy, with a little of which you may win their very Souls. This they buy from *Nor-way* at their Fair Times, and use it particularly at their solemn Feasts and Weddings ; as likewise *Tobacco*, of which they are very great Admirers, and traffic for, as one of their chief Commodities.

Their Dining Room in the Winter Time is that Part of the Hut which the Man and his Wife and Daughters make Use of ; in Summer without Doors upon the Green Grass. Sometimes too they sit about the Kettle in the Middle of the Hut. They use little Ceremony about their Places, every one takes it as he comes first. They seat themselves upon a Skin spread on the Ground cross-leg'd in a round Ring ; the Meat set in the Middle, upon a Log or Stump instead of a Table, only some upon the Skin they sit on. Having taken the Flesh out of the Kettle, the common Sort put it upon a woollen Table Cloth, the richer on a Linnen, Trenchers and Dishes being quite unknown to them. Their Liquids are served up in a kind of Tray made of Birch. Sometimes without any other Ceremony every one takes his Share out of the Kettle, and puts it upon his Gloves, or his Cap. Their Drink they take up in a wooden Ladle. They are abominable Gluttons when they can get Meat enough ; and yet hardy enough to endure the most pinching Hunger when they are forc'd to it. When their Meal is ended, they give God Thanks, and mutually exhort one another to Faith and Charity, taking each other by the right Hand, as a Symbol of their Unity and Brotherhood.

The chief Employment of the Men, is Hunting, in which they have many superstitious Ceremonies. In the Summer they hunt on Foot with Dogs. In the Winter they themselves run down the Game, sliding over the Snow in a kind of Scates. Little Beasts they chase with Bow and Arrow, the greater with Spears and Guns, and sometimes by other Arts. That Sort of Beast they call *Hermelines*, they take in Traps as we do Mice, which are so contrived of Wood, that the touching of any Part makes them fall; sometimes in Pits and Holes covered with Snow, to hide the Deceit, as also with Dogs, that will gripe them to Death. Squirrels they shoot with blunt Darts, that they may not injure the Skins. After this Manner they take Ermines. Other Beasts, as Foxes and Beavers, they kill with Javelins, spiked with Iron. Foxes are frequently tempted with Baits upon the Snow, strewed with Twigs over deep Pits, &c. They fasten Snares to Boughs of Trees to catch Hares in, and some of the above-mentioned Beasts; and if any one find any Thing fast in these, he is obliged to give Notice to the Owner. The larger Beasts, such as Wolves, are most commonly caught in Holes, but sometimes shot with Bullets; these are their Game frequently, because they have the greatest Plenty of them, and suffer the most Damages by them; and for their greater Destruction, Scythes are often hid under the Snow to cut off their Legs. With the greatest Care and Diligence they hunt rein Deer and Bears, the former with all kind of Weapons. At their rutting Time in Autumn, they entice them to their tame Does, behind which the Huntsman lies to shoot them. And in the Spring, when the Snow is deep, the Men themselves slide after them, and take them, or sometimes drive them into Traps with Dogs; or lastly, they set up Hurdles on both Sides of a Way, and chase them in between them,

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so that at last they must necessarily fall into Holes made for that Purpose at the End of the Work. The Hunting of the Bear, which is done with great Ceremony and Superstition, will require some Accuracy in Relation.

First, their Business is to find out where the Bear makes his Den against Winter; after which, both Friends and Acquaintance, with much Joy, are invited to the Hunting, as to a solemn and magnificent Feast, as the Flesh of this Beast is a great Delicacy. But they never meet before *March* or *April*, till they can use their sliding Shoes; at which Time the best Drummer among them is chosen, and by beating, consults whether the Hunting will be prosperous or no, which done, they all march into the Field in Battle Array after him that invited them as Captain, who must use no other Weapon than a Club, on whose Handle is hung a Brass Ring. Next him goes the Drummer, then he that is to give the first Blow, and after, all the rest as their Office requires, one to boil the Flesh, another to divide it, a third to gather Sticks, and provide other Necessaries, strictly observing that one should not incroach upon another's Office. When in this Order they are come to the Den, they set upon the Bear valiantly, and kill him with Spears and Guns. After celebrating the Victory with Musick, they drag the Bear out, beat him with Staves, and putting him upon a Sledge, draw him with rein Deer to the Hut, where he is to be boiled, singing *li paba talki oggio, ii paba talka pbaronis*, that is, *they beseech the Bear that he would not raise Tempests against them, or any Way hurt them that killed him*. The rein Deer that bring Home the Bear, is not to be used by Women for a Year. If there be Materials near the Place where the Bear is kill'd, they usually build up a Hovel there to boil him in, or if not, carry him to a Place
that

that is more convenient, where all their Wives stay to expect them, and as soon as the Men come nigh them, they sing *Læibi ia tuoli fusco*, that is, they ask their Wives to chew the Bark of the Elder Tree and spit it in their Faces, their Wives aiming with one Eye through a Ring, spit upon them. This Ceremony is not done in the Hut where the Bear is killed, but at the Back Door; for they build two Tents, one for the Men where the Bear is to be dress'd, and the other for the Women in which they make the Feast; where, as soon as the Men come in, the Women sing *Kittulis pouro tookoris*, that is, they thank their Husbands for the Sport they had in killing the Bear: so they sit down, Men and Women together to eat, but not of Bears Flesh. Supper ended, the Men presently depart into the other House, and dressing the Bear, provide another Meal. When all the Meat is eaten, they gather up the Bones, and bury them together; the Captain hangs up the Skin upon a Pole, for the Women blindfolded to shoot at, but she that hits it first gets the most Credit, and they believe her Husband will have the best Fortune in killing of the next Bear. She is also obliged to work in Cloth with Wire as many Crosses as there are Bears killed, and hang them upon every one of the Hunter's Necks, which they must wear three whole Days. After the Time of Abstinence is expired, the Close of all this Solemnity, is the Men's returning to their Wives, which is thus; all of them one after another take hold of that Rope, to which they hang their Kettle, and dance thrice round the Fire, and so run out of the Mens Tent into the Womens. In fine, nothing is accounted here a greater Credit or Honour to a Man than the Killing of a Bear, and therefore they have publick Marks for it, every one lacing his Cap with as many Wires as he has kill'd Bears.

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In Hunting they use several Instruments and Weapons. The most frequent is a Bow three Ells long, two Fingers broad, and an Inch thick, made of Birch and Pine, and covered over with Birch Bark, to preserve both from the Weather, joined together with a kind of Glew made of Perches Skin well scaled, that melts in using like ours. They have also Steel-bows, which are so strong, that when they bend them they must put their Foot in a Ring for that Purpose at the Head of them, and draw the String up to the Nut, made of Bone in the Handle, with an Iron Hook they wear at their Girdle. Their Darts and Arrows are of two Sorts, either pointed with Iron to kill the larger Beasts, or blunt without it, like Bolts, to kill the smaller. These Points are not always made of Iron, but sometimes of Bone, fastned with Glew into a Hole bored with a hot Iron at the End of a Staff, and afterwards sharpened with a Knife, or on a Whetstone. They likewise use Guns, with a great Deal of Superstition.

Their Shoes, with which they slide over the frozen Snow, are made of broad Planks extremely smooth, are three or four Ells long, turned up before, and a Foot broad.

These Shoes are fastned to their Feet by a With. The Way of going in them, is this; they have in their Hand a long Staff, at the End of which is a large round Piece of Wood fastned, to keep it from going deep into the Snow, and with this they thrust themselves along very swiftly. This Way of running they not only use in plain and even, but in the most rugged Grounds, and there is no Hill or Rock so steep, but with winding and turning they can at last come up to the Top, and which is a greater Miracle, will slide down the steepest Places without Danger. These Shoes they
cover

cover with young *rein Deer* Skins, whose Hair in their climbing run like Brisles against the Snow, and keep them from going back. And this is the first Instrument of Hunting, which they use as well in other Busineses in Winter Time, for they can pass no other Way over the Snow, at which Time they can out-run any wild Beast.

Besides Hunting, which is the chief, they have many other Employments, of which Cookery is the first; for whatever Food they get by Fishing, Fowling, or Hunting, the Men dress and not the Women, who are quite ignorant of this Art, and never use it but upon Necessity, and in the Absence of the Men.

The 2d, is the Boat-making, which they make of Pine or Deal Boards, not fastened with Nails, but sew'd together with Twigs, as among the Ancients, with Thongs. When they launch these Boats, they caulk them with Moss to keep out the Water, and use sometimes two, sometimes four Oars, so fastned to Pegs in the Sides, that one Man may row with two.

The 3d Trade is the Carpenters, to make Sledges, which are not all of the same Shape, those they travel in, call'd *Pulca*, being made in the Fashion of half a Boat, having the Prow about a Span broad turned up, with a Hole in it to run a Cord thro' to fasten it to a *rein Deer*, and the Poup of one flat Board; the Body is built of many, which are fasten'd with wooden Pegs to four or five Ribs; they never go upon Wheels, but are convex and round, that they may rowl any Way, and more easily be drawn over the Snow. The fore Part of them is cover'd with Sea-Calfs Skin, for about an Ell, stretch'd upon Hoops, lest the Snow should come in, under which they put Moss to keep their Feet warm. These are about three Ells long, but those that carry Baggage, called *ackio*, *aje five*,
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are not cover'd any where. The People defend their Goods from the Weather with Skins or Bark.

The 4th, is making Boxes and Chests, which are all of an Oval Shape; they are made of thin Birch Planks, which are so contrived and bent into an Oval, that the Pegs or Twigs, with which they are fasten'd, are not perceiv'd. The Lids are often inlaid with *rein Deer* Bones in divers Figures.

The 5th Trade is making Baskets; in which Art no Nation can compare with them. They make them of Roots of Trees, which they make of what Bigness they please; and if Occasion requires, will be so accurate in their Work, as to interweave the Roots so neat and close, that they shall hold Water like a solid Vessel. Their Shapes are divers, some round, with a Cover and Handle to carry them by, and others Square or Oblong.

Besides these, the Men make all Manner of Household Stuff of Wood or Bone; and particularly Spoons.

They make also very neat Tobacco Boxes carved, with Knives in Bone, with many Rings, and other pretty Appendages about them, all which being considered, will prove this Nation not to be so dull and stupid, as by some it is supposed.

They have also one Art more worth taking Notice of, as engraving Flowers, and several Beasts in Bone, into which they throw Plates of Tin, and with these Figures the Men and Women adorn their Girdles and other Things; the same Way they make their Molds for casting Bullets.

The Women are employed chiefly in making and mending all the Cloaths, Shoes, Boots and Gloves; as well as all those Things that join the *rein Deer* to the Sledge, as Collars, Traces, &c. in order to which they learn subservient Arts, as making Thread, which is commonly of the Nerves of *rein Deer*, because they have no Flax; of this

Sort I have some by me, in the making of which they first cleanse the Nerves, and having cut off all the hard Parts, they dry, and hatchel them, and lastly, soften them with Fishes Fat. Besides this, they spin Wool for swadling Clothes, and Hares Fur, with which they knit Caps, as in other Parts of *Europe* they do Stockings, with four knitting Needles. These Caps are as soft as Down, and extremely warm. In the same Manner they make Gloves. Their Fillets are very curiously wrought in many Figures. Another Employ is their covering Thread with Tin, which they first draw into Wire, by pulling it thro' little Holes in Horn with their Teeth, which Holes they fill half up with Bone, that the Tin may be flat on one Side, and fitter to be put on Thread. They then put it upon the Nerves by the Help of a Spindle, which so twists them together, that they seem all Tin, which done, they wind it about their Head or Foot, to prevent its tangling. And this is their Way of making tin Thread, as other Countries do Gold and Silver; the chief Use of which is adorning their Cloaths after the Manner of Embroidery, a Business belonging to the Women. In this Manner they adorn all their Vestments, Boots, Gloves and Shoes, the best Work-women being preferred, and had in great Estimation. Their Gowns are embroidered about the Neck, Sleeves, Breast, and Sides; their Gloves round the Tops; Shoes, Instep and Toes; Boots, about the Knees; in which they commonly figure, Stars, Flowers, Birds and Beasts, especially rein Deer; and to make their Cloaths the more gaudy, they adorn them with Spangles, Fillets, Points, and Knots of this Thread.

The other Employments not yet treated of, are common to both Sexes, and that they may be the better undertaken, whether at Home or in Journies, Men and Women wear Breeches, and equally undergo

dergo all Pains and Work except Hunting. In their Travels the Master of a Family goes first, with his Baggage and rein Deer after him; then his Wife with her's; in Summer they walk on Foot; in Winter are drawn in Sledges; in these, like Children, they are tied and bound fast with Cords, especially when in Halte, having only their Hands and Head at Liberty, and their Back leaning against the End. The rein Deer is not harnessed like a Horse, but has a strong Cloth about his Neck, to which is fastened a Rope that goes between his fore and hind Feet, to the Hole in the Prow of the Sledge. He that is drawn rules the Beast, with a Halter made of the Skin of Sea Dogs, tied about his Head or Horns, fastened to a Stick, which he holds in one Hand, with which he removes the Thong to either Side, according as he would turn him; with the other he guides the Sledge, for it being round at Bottom, and very unsteady, he which rides, with the Motion of his Body and Hand, must take great Care it does not overturn. The *rein Deer* are finely adorned with Needle-work of Tin-thread upon different coloured Cloth about their Necks and Back, and a Bell, with which they are mightily pleased. They travel in these at what Rate they please; but if upon a Remove, always slow, because of the Weight of their Goods. In twenty-four Hours, it is said they can go One Hundred and Fifty Miles. In this Way of Traveling the Women are as expert as the Men, if not more so. As in Travel, so in Fishing, and feeding their Cattle; the Women take as much Care as the Men, and in the Absence of Men, are very intent for some Weeks at catching Fish, which they gut and dry up for Winter. They have a Way of Fishing with Hooks, made of *Juniper* bent round; these they fasten to Sticks, and throw them into the Rivers, and very easily take many large Fish.

If they fish with a Cane or Whale-bone, the Fisher never knows when the Fish bites, but pulls up at a Venture. In Summer they usually fish with drag Nets, between two Boats, or else with Spears like Tridents, but with more Teeth. With these they strike Pikes, especially when they lie sunning themselves near the Top of the Water; they do the same by Night, burning dry Wood at the Prow, by which Light the Fish are enticed thither. In the Winter Time they thrust Nets under the Ice to a Bank Side, and then by a great Noise above, drive the Fish to them, of which there is a great Multitude.

Having done with their ordinary Employments, we shall proceed to their Diversions. The People of this Country are generally dispos'd to Idleness, Lovers of Sloth, and wholly given up to it; their vacant Hours they generally bestow in paying and receiving Visits, familiar Conversation becoming the greatest Part of their Recreations; for their Manner of Life so nearly resembles Solitude, that each Family seems confined to its own Hut, they can take no greater Satisfaction in any Thing than such mutual Intercourse. And here it may be observed, that in their Discourses at these Meetings, the most ordinary Affairs and daily Occurrences, are usually the chief Topicks. 'Tis their Taste likewise to make Remarks upon the Transactions of all Foreigners, whose Names or Customs, Commerce has at any Time brought to their Knowledge; nor have they a higher Pleasure in these Pastimes than that of roasting (as we call it) and imposing drollish Nick-names upon each other. Those of the richer Sort indeed, entertain their Visitors with more Mirth, and greater Politeness. Besides these Visits, there are some Sports wherewith they recreate themselves, especially in Winter, at their public Assemblies, in the Places of Judicature, and the Fairs.

Some

Some of these Sports are looked upon as peculiar to Men, others the Females have their Part in. Of the first Sort this is one. They make a Line in the Snow, behind it at some Paces distance, they set up a Mark, from whence each Person taking a Run to the Line, and there taking his Rise, throws himself as far as possibly he can, and he that at one Leap compasses the greatest Space of Ground, is reckon'd the Conqueror. In this Sport they both leap and run. Another they have where the Trial of Skill consists in leaping only, and that too not in length but height; there stand two Men upright, at a small Distance one from the other, and hold in their Hands sometimes a Rope, sometimes a Pole, now higher, now lower, as is agreed upon by the Combatants, usually at the common Height of a Man; then each Person attempts to leap over from a Station assign'd, and he that performs most dexterously, gains the Applause. A third Sport among them, is with Bow and Arrows. At a convenient Place they set up a Mark of a very small Bigness, and shoot at it with Arrows from any Distance prescrib'd. He that hits either soonest or ofteneft, bears the highest Commendations. These Sports are instituted by them meerly on the Consideration of Credit and Renown; they sometimes, however, play for Prizes agreed upon among themselves, and instantly lay them down in the Place where they keep their Games. Their Prizes are seldom Money, usually Skins, especially of Squirrels, sometimes one, sometimes more, as they see convenient, and agree upon. But those Sports wherein the Women and Men are best concerned, they commonly play with a leather Ball stuff'd with Hay; the Company is divided into two Sides, at some Distance; every Person of one Side in his Turn, beats the Ball with a Club thro' the Air, those of the contrary Side catching it at the Fall; and

and if any one chance to catch it in his Hands, before it touch Ground, then the Order of the Play is inverted, and this Side strikes out the Ball, the other catches. They have likewise another Play at Ball; in the frozen Snow they draw two Lines at some Distance from each other, the Company of Men and Women separating themselves into two Sides, apply to the Defence of their own Line; then meeting in the Middle between the two Lines, fling down the Ball; then each Party with Clubs, endeavours to strike the Ball cross the opposite Line, each Party still maintaining the Defence of its own Line; but if one Side chance to strike the Ball with their Clubs over the others Line, that is accounted the conquering Side. The Sport peculiar to the Men, is wrestling. First, each Company stands in the Order of a File of Soldiers, to confront each other; then every Man catches his Adversary by the Girdle, and having caught hold, endeavours to fling the other down, which they are not allowed to attempt by any Deceit, or Snare; any one found guilty in this Matter, is branded for a foul Player, and excluded the Lifts; besides these, they use some other Sports, such as playing at Cards, which they procure of the Merchants that trade thither. They likewise play at Dice, which they themselves make of Wood after the common Fashion; except that instead of the Spots on each Side, they have a Figure only on one Side like an X. he wins in this Sport, that casting two Dies, on the Top of either can shew the X. Their Stakes are usually Squirrel Skins, or some small Trifles, and in the Failure of these, leaden Bullets which they charge their Guns withal; and it happens sometimes, that a Fellow having lost all his Bullets in hope of repairing his Damage by winning again, but being disappointed of his Hunting, puts to Stake,

Stake, and loses his future Acquisitions, and Hope of Livelihood.

Whenever any Person purposes to marry, his first Business is, to make Search after a Maid well-stock'd with *rein Deer*; for the *Laplanders* have a Custom of bestowing upon their Children, soon after their Birth, some certain Number of those *rein Deer*, and their Increase is accounted, not as the Parent's Estate, but the Child's Portion. She therefore that is best provided, is in most Likelihood of getting a Husband, since good Breeding, or Beauty, is not at all regarded by them; for they who dwell on a hard and barren Soil, are generally solicitous concerning Food, which, because their *rein Deer* afford, every one thinks himself best secured against Want when he is best provided of them. As soon, therefore, as the young Man has cast about him for a Wife, which is usually done at their public Meetings for paying of Taxes, or at their Fairs, he makes a Journey to her Parents, taking along with him his Father, if alive, and one or two more whom he thinks will be most kindly welcome, but especially one who may declare his Affections, and win the Favour of the Maid's Parents. When they arrive at the Hut, they are all kindly invited in, except the Suitor, who waits at the Door, bestowing his Time in chopping Wood, or some such trivial Business, till a Summons brings him in also; for without express Permission, 'tis deemed uncivil in him to enter. When they have tippled off the Spirit of Wine which the Spokes-man brings, he applies himself to the Management of his Province, discloses the Suitor's Affections to the Daughter, and makes his Address to her Father, that he will please to bestow her in Marriage upon him; at the same Time honouring him with the greatest Titles and Renown he can devise, and at every one bowing the
Knee,

Knee, as if he were treating with a Prince. He styles him the High and Mighty Father, the Worshipful Father, the Best and Most Illustrious Father; nor is the Business proposed to the Maid herself, but her Parents, without whose Permission the Suitor can have no Conference with her. Nay, 'tis the usual Custom, at this Time, to dispatch her away upon some frivolous Errand, either to the *rein Deer* Pastures in the Woods, or a Neighbour's Hut, so as neither the Suitor, nor any of his Company, can have a Sight of her; but if at last she procures Leave of her Parents to speak to him, as soon as their Entertainment is finished, he gets him out of the Hut to his Sledge, and then takes out his best woollen Garments, and when he has trimm'd himself up, he makes his Address to his Mistress, and salutes her with a Kiss; in which the main Care is, that both their Noses touch, otherwise it goes not for a true Salute. He next makes her a Present of the rarest Delicacies that *Lapland* affords, the *rein Deer's* Tongue, the Beaver's Flesh, and other Dainties, which she refuses to accept of in the Presence of any Body; presently after she is called aside to some convenient Place without the Hut, when if she professes herself willing to receive the Presents, the Suitor farther puts it to her, whether she will grant him leave to take his Repose by her in the Hut; if she grant it, the Marriage is concluded between them, and he presents his Gifts above-mentioned. If she rejects his Suit, she casts them all down at his Feet. The Approbation of the Parents, and the Celebration of the Wedding, is often deferred two or three Years together; and all that Time is bestow'd upon courting their Mistresses. The Reason why their Time of Courtship proves so tedious, is because the Bridegroom is necessitated to gratify with frequent Presents, the
 Parents

Parents and nearest Relations to the Bride, without the Leave of each of which, the Possession of her is not to be had ; and in this Interval, he is frequently making Visits to his Mistress, and diverting the Wearisomness of his Journey with Love Songs; to these kind of Songs they give themselves very little Trouble about Tunes, every one singing to that which comes first into his Mind, or to such rude Strains as his Fancy furnishes him with upon the Spot. Two of these I had the Pleasure of having communicated to me ; such natural Descriptions of artless Love would suffer by a Translation.* As all Delay, tho' short in itself, seem tedious to Lovers, these Songs serve to pass off the Time, and encourage the rein Deer to travel with Spirit.

As they come to visit their Mistresses, they are necessitated to bring along with them some Spirit of Wine and Tobacco, as singular and most acceptable Presents. But if in the mean while, as it often falls out, the Father intends not to bestow his Daughter upon the Man that has made Pretensions to her, he seldom refuses them, but defers the positive Answer till the Year following, that he may the oftner entertain himself with the Spirit of Wine the Suitor brings along with him. And thus he delays his Answer from one Year to the other, till the Suitor perceives himself cheated, and thinks proper to require of him the Charges he has been at, to no purpose. The Remedy to be taken is bringing the Business before the Judge, where the Maid's Father is sentenced to refund either the entire Sum, or half of it, as the Case stands. But we are to observe this, that the Expences made by the Suitor on the Spirit of Wine, at his first Arrival, do not fall under this Compensation, he alone stands to the Loss

* These Songs are inserted in the Spectator, see No. 366 and 406.

of that. And if after the Refusal of the Maid, he of his own Accord will show his Liberality, he may try what Luck he will have at his own Péril. If all Things happen conformable to his Wishes, the Wedding-Day is appointed, and on the preceding Day all the Kindred and Neighbours of the Bridegroom and Bride resort to her Parents Hut, where the Bridegroom presents them all with Wedding Gifts.

He is bound to present the Father with a Silver Cup to drink in, a large Copper Kettle, and a handsome Bed. The Presents for the Mother are, a Girdle of Silver, a Robe of Honour, and a Whisk, which they wear about the Neck, hanging down to their Breast, adorned with embossed Silver. Upon the Brothers, Sisters, and the near Kindred, he bestows Silver Spoons, or some other such Sort of Things. The Day following the Wedding is celebrated, first by the Priest at the Church, afterwards at a set Dinner. The Bride and Bridegroom walk along, dress'd in the best Cloaths they can procure. These Garments the Bridegroom girds up with a Silver Girdle, but the Bride first looses her Hair; and the Fillet wherewith she bound it up before, she gives to the Virgin next a-kin to her: afterwards on her bare Head and loose Hair, she puts a kind of a Silver Fillet gilt over, hanging carelessly from her Head down her Back, with a Silver Girdle round her Waste; and sometimes upon her Head something of Linnen, instead of the Veil, which the Women use when they dress upon extraordinary Occasions; thus dressed up as gaudy as may be, they both approach the Church; where, in the Presence of Friends and Kindred, the Parents solemnly ratify the Marriage; beginning with the Ceremony of Fire and Flint, a conjugal Mystery, than which they think nothing can be more proper to the Occasion; for as the Flint con-

ceals

ceals within itself Fire, which by Concussion breaks forth, so in both Sexes there is Life hid, which by the mutual coupling of Marriage, is propagated to be a living Offspring: in their Proceſſion the Men walk firſt, the Women follow. The Men are led up by a *Laplander*, whom they call *Automwatze*, or Foreman, then the Bridegroom, after him the reſt: a Number of Virgins then lead up the other Sex, and after them the Bride between a Man and a Woman, the reſt of the Women following: the Bride ſtruggling all the Way, and endeavouring to retreat, is dragged along by the Man and Woman, and at laſt admits of Marriage with Unwillingneſs and Reluctancy, and a Countenance full of Sadneſs and Dejection whiſt the Ceremony is performing. After this Solemnity is ended, there follows a Wedding Feaſt, made in her Parents Hut, each of the Gueſts contributing his Share of the Proviſion. At Table no Perſon helps himſelf, but receives his Meat from the Hands of a Perſon appointed both Dreſſer and Carver of it: they who by Reaſon of the Scantineſs of Room in the Hut, cannot be admitted to the Feaſt, climb up to the Roof of the Hut, and from thence let down Threads with Hooks tied to them, to which Pieces of Meat are faſtned, that they alſo may enjoy their Share of the Banquet. The laſt Thing with which the Merriment of the Feaſt is finiſhed, is drinking Spirit of Wine; firſt by the Bridegroom, then the Bride's Parents, then each Man ſhifts for himſelf, but this Cuſtom the richer Sort only obſerve. When the Wedding is over, the Huſband inſtead of taking along with him his Wife, with her Goods and Fortune, muſt remain for a whole Year in Service with his Father; when that Time is paſt, if he thinks proper, he ſets up for himſelf, and then the Father beſtows upon his Daughter at her Departure,

ture, the rein Deer given her in her younger Years, with other Gifts besides, and what Furniture will be requisite for the new married Couple, particularly for her Dowry, an Hundred or more rein Deer, as likewise Silver, Copper, a Tent, Bedding, and other Household-stuff: likewise the Kindred who have received of the Bridegroom his Gifts of Respect, are likewise obliged to return him back again some Present, perhaps one or two rein Deer; so that it happens often, that the *Laplander* who can gratify the Friends and Kindred with numerous Presents, if they wed a rich *Laplander's* Daughter, come to great Wealth in rein Deer by this Kind of Marriage: it is unlawful among them, to marry a Wife too near in Blood. And they have so special a Regard to the Degrees of Consanguinity and Affinity, that they never request Marriage in the prohibited ones. And again it is unlawful, having one Wife to marry another, or when one is married to put her away by Divorce. Polygamy and Divorce were never heard of among the *Laplanders*, but they always observed Marriage honestly, and like Christians.

Tho' nothing is more wished for than fruitful Matrimony, yet they are very seldom happy in that Respect, for they scarce ever beget more than two or three Children, occasioned probably by their bad Diet, and the extreme Coldness of the Country; for, tho' they never waste away by War or Plague, yet their Country is less and less populous, and wasting daily: not only in Child-bearing, but other Affairs, they are not a little solicitous concerning Events, and search after them by their superstitious Rites. Their first Care is concerning the Sex, for as soon as they perceive the Wife to be pregnant, they have an Opinion they can inform themselves whether it will prove a Boy or a Girl, by forthwith
view-

viewing the Moon, if there be a Star just above it, they conclude the Child will prove of the Male Sex, if below, of the Female. These are the Reliques, I suppose, of their Pagan Superstition, which made the Moon the tutelar Goddess to Women with Child. Their second Care is concerning the Health or Sickness of the Child, which they also suppose the Moon will inform them in. For if a Star be just before the Moon, they take it for a Sign that the Child will prove healthful, and grow up to be a Man; but if it comes just after her, they thence presage that the Child will be a very sickly one, and not long liv'd.

The Woman is delivered in a Hut sufficiently incommodious, especially if the Time of her Delivery happen in the Winter; her first Restorative or Cordial, is a good Draught of Whales Fat, which they procure out of *Norway*, the Taste of which is as strong and ill savour'd as Sea-calves Lard. The Child as soon as born, is washed over first with cold Water or Snow, and then set up to the Neck in hot Water, but no Water is to come upon his Head before he is baptiz'd; the Babe is then instantly wrapped up in an Hare's Skin.

The Woman has her peculiar Place assigned her in the Hut till she recovers; but the Women of *Lapland* seldom keep their Beds long after their Delivery, and are extraordinary careful to have their Children baptized as soon as possible; and if not impeded by Sickness, carry their Children to the Priest themselves about a Fortnight after their Delivery, undertaking perhaps a tedious Journey, over the Tops of Mountains, thro' Marshes and Woods; for the Women of this Country are naturally hardy, and able to endure any Thing; and therefore, tho' they feed upon coarse Food in their Sicknesses, and drink nothing stronger than Water, they recover again quickly. They carry their young Infants in
Winter

Winter upon a Sledge; in Summer they put it in a Pannier fastned to the Back of a rein Deer. But to return to their Baptism.

They name their Children according to the Names of some of their Friends and Kindred, which they often change, for the Love they bear to some Friend or Relation deceas'd, whose Memory they desire to preserve. But tho' their Wives are so hardy, as to be able to undertake a Journey a Week or two after their Delivery, and go about other Employments, yet by their Husbands they are looked upon as unclean, till six Weeks are accomplished, and they admit of no Familiarity or Conjugal Society for all that Space of Time.

Their nursing is always by their own Mother's Milk for two Years, but if Sickness happens so that they cannot themselves suckle their young ones, they give them the rein Deer Milk. Besides the Mother's Milk, they instantly accustom their Infants to eat Flesh, thrusting into their Mouths a Piece of rein Deer Flesh, that they may suck the Juice out of it and get Nourishment.

Their Cradles are made of the Trunk of a Tree hollowed, these they cover, and at the Head erect an arched kind of Roof of Leather; the Infant is tied in without any Linnen Cloaths or Sheets, on a sort of soft Moss, of a red Colour, which they dry in Summer, and have great Plenty of. When the Infant is to be rocked, the Cradle hangs by a Rope from the Roof of the Hut, and is tossed from one Side to the other to lull him a-sleep. If it be a Boy, they hang up on his Cradle a Bow and Arrows, and a Spear made very artificially out of rein Deer Horn, whereby they signify, that their Children must diligently practise in the Use of the Bow and Spear. If it be a Girl, the Wings, Feet, and Beak of a white Partridge, implying, that they must carefully learn to be cleanly, and like those
Birds

Birds nimble and active. As soon as the Children come to some Age, they instruct them in all necessary Arts, the Fathers the Boys, the Mothers the Girls, for they have no School-masters among them, but each Person is his own Childrens Master. The Boys earn their Food daily by their Dexterity in shooting, and thereby at last prove most excellent Marks-men.

The *Laplanders* enjoy their Health so perfectly, as not so much as to have heard of most Diseases: there are no acute or burning Fevers among them, nor Plague; and if any Infection is brought among them, it instantly loses its Force. The ordinary and frequent Disease among them is sore Eyes, from whence often proceeds Blindness. The Cause of this may be, that from their Infancy they are for the most Part forced to be in Smoak, wherewith their Huts are fill'd both in Summer and Winter: and this gives them the greatest Trouble imaginable, that their old Age usually ends in Blindness. They are often troubled with the Pleurisy and Inflammation of the Lungs, Stitches in the Back, and Dizziness in the Head: the Small Pox likewise sometimes takes them. As Diseases are rare among them, so Physick is altogether unknown. Against all Diseases inwardly, they use the Root of a kind of Moss, which they call *Jereb*, or in Failure of that, the Stalk of *Angelica*, which they call *Fadno*, and is any where to be found: for this Use they boil the *Angelica* with the Whey of rein Deer Milk. If they feel any Pain in their Joints, they apply burning Chips to the Place affected, that the Ulcer then made may attract the vicious Humours, and so mitigate the Pain.

They cure Wounds with nothing more than Resin, which the Trees sweat out: if a Member be benumbed with Cold, the Cheese made of rein Deer Milk affords the present Remedy, by thrust-
ing

ing a red-hot Iron into it, and with the Fat of the Cheese anointing the Part affected with incredible Success; others apply the Cheese itself in thin Slices: this Cheese boiled in Milk is good for a Cough, and other Distempers of the Lungs or Breast arising from Cold. There are some among them that live to be above an hundred Years old, and most of them usually reach seventy, eighty, and ninety; and at this Age many of them are brisk and lively, able to manage their Business with Expedition, to take a Journey, to course through Woods and Mountains, and to perform other Labour.

When they perceive any one near Death, if there be present any well-disposed Persons who have any Knowledge in the Christian Religion, they exhort him in his Agonies to think of God and Christ: if they are regardless of Religion, they instantly abandon the sick Person, careful only about the Funeral Banquet, which they begin sometimes to celebrate before the Person departing is quite dead. A certain rich *Laplander* was taken with a dangerous Fit of Sickness, so as to lose all Hope of Recovery, he summoned his Friends and Acquaintance, who, when they perceived him to be desperate, hastned to the Innkeeper towards *Norway*, and of him they bought Ale and Spirit of Wine ready to sacrifice over their Friend, whilst he was alive: when they had spent a whole Day in quaffing, they came to the sick Man's Hut, and found him dead. It is customary if any die, of whatever Distemper, all, instantly forsake the Cottage where the dead Person lies; imagining that there survives something of the deceased, such as the antient *Latins* called *Manes*, and that that was not always benign, but sometimes hurtful: for this Reason they are afraid of the Corps of the deceased. If the Person deceased were of the richer Sort, they wrap his Corps in a Linnen Garment, if a poor Man, in a Woollen tattered one. They lay
the

the Corps in a Coffin, or Funeral Chest, which is done by one peculiarly intreated to undertake the Employment, and who must receive of the nearest Kinsman to the deceased Person, a Brass Ring, and wear it fastened to his right Arm as a Preservative against any Harm the Manes of the deceased Person may otherwise bring upon him. They that dwell at a considerable Distance from the Church, bury where they first light.

Some lay them in Caves, and stop up the Mouths of them with Stones; those less observant of Christian Rites, bury with their Deceased, a Hatchet, a Flint and Steel, that if they ever come to rise again in that Darkness, they shall have an Opportunity of striking a Light, as there will be Occasion for a ready Way, wherein they may travel to Heaven; to which Purpose their Hatchet may stand them in Stead, those especially that are buried among thick Woods. It was the antient Persuasion of *Pagans*, that there was no other Way for the Dead to arrive at the Abodes of the Blessed, but thro' Darkness, which they are the more afraid of, because it is the Nature of their Country to have thicker Darkness, and of longer Continuance, than is usual among others. On the third Day after the Burial, the Banquet is furnished, out of the Flesh of the rein Deer, that drew the Person departed to his Burial Place. This they sacrifice in Honour of him. They take special Care to gather up diligently all the Bones, lay them in a Coffin, with the wooden Figure of a Man upon it, and bury them under Ground; if they have the Opportunity of procuring Spirit of Wine, they drink about, to the Memory of the Deceased, and call it *Saligawiin*, the Wine of the Blessed, meaning, I suppose, to the Memory of him, that is happy by his Departure from Earth. Some of the richer Sort repeat this Feast every Year, when the rein

Deer are not only slain for the Business of the Feast, but likewise in a Manner of a Sacrifice, and the Bones offered to the Manes of the Deceased. Their Manner of Inheritance and Division of their Goods, upon the Death of any one, if they are not buried under Ground, which is often done so privately, that neither their Wives nor Children can tell any Thing of the Matter; if they be Moveables the Brother receives two Thirds, the Sister one. If not, as Territories, Lakes, Mountains, and such like, the Children of either Sex possess them with equal Right, and make use of them indifferently.

Of their Cattle, they have some common to other Nations, some proper only to themselves. They have no Horses, Asses, Oxen, Bulls, Sheep nor Goats. The Inhabitants do not regard Horses, for the little Use they have for them; Oxen, Sheep, and Goats, they procure from their Neighbours, for the Provision of Meat, Wool, and Hides, and they keep them but one Summer, still killing them a little before Winter. The Beasts proper to *Lapland* are rein Deer: these Creatures have three Horns, two branching out backward, the third sprouting down their Foreheads. Two of these are bigger than the rest, which answer to the Stag's Horns, growing sometimes to the Bigness of five Cubits high, and are adorned with Twenty-five Branches. The Doe has two short Horns, one fixed in its Forehead which it uses in Conflict with other Beasts. These Horns are proper only to the Buck, the Doe having much less and fewer Branches. They are commonly covered with a kind of Wool, which is most frequent after they are cast and begin again to shoot. In the Spring they begin to sprout, tender, but rough and full of Blood: when they come to a sufficient Growth, they cast their Hair, in Autumn. The rein Deer differ

differ from a Stag, in their Feet, which are thick like a Bull's; when they walk, the Joints of their Feet make a Noise like the clashing of Flints, or cracking of Nuts, which is peculiar only to these Beasts. Their Colour is different from a Stag's, coming nearer an Ash: they are white on the Belly and Haunches.

The Beast is naturally wild, but great Multitudes are tamed for domestic Service; those that are bred of tame ones, remain so, of which there are great Plenty. There is a third Sort bred of the Wild and Tame, for they use to set out tame Does about rutting Time, for the better Conveniency of catching the wild ones. Thence it happens, that sometimes the tame ones breed that third Sort, which they call particularly *Kattaigiar* or *Purach*, and are bigger and stronger than the rest, and fitter to draw Sledges, but retain something of their primitive Wildness, and are very headstrong. They go a Rutting in the same Manner Stags do: if a Buck is killed in that Season, the Flesh stinks like a Goat's, at other Times they are good Meat. The Does are big ten Months, and are so fertile, that of an Hundred there is not Ten barren.

Their Colour is a Mixture of Red and Yellow. Those that are design'd for Labour they commonly geld, when a Year old: their Milk makes very fat Cheese, but no Butter, instead of which, they have a kind of Tallow, as I shewed before.

The *Laplanders* having such Advantages from these Beasts, take great Care in driving them to their Meadows, and defending them from wild Beasts. They are so concerned for them, that they bring their Wives, Children, and Servants, to watch them in the Pastures, and drive those that wander, back to the Herd.

And thus much for the rein Deer, which only supply the Want of Horses, Sheep, and other

Cattle. Therefore the Inhabitants apply themselves only to the Care of them, neglecting all the rest; except Dogs, which serve to watch their Houses and Cattle, and are very serviceable for Hunting.

Of all the wild Beasts in *Lapland*, the Bear is chief; they are very numerous, some fiercer than others, annoying the Inhabitants Cattle, and overturning their Stores; which they fix on the Top of a Tree, to preserve their Flesh and Fish, and all that concerns Provision: but in one Night the Bear destroys all the Food they have laid up.

Next the Bear the Elk is remarkable, it excells the rein Deer in Bulk not a little, being as high as any Horse: its Horns are shorter, but above two Hands in Breadth, shooting out a few Sprouts. His Legs are not round, but long, especially the foremost: he engages very smartly, and his sharp Hoofs enable him to encounter all that oppose. He has a long Head, and huge thick Lips hanging down; his Colour inclines to a dark Yellow mixt with Ash. There is no great Breed of these in *Lapland*, but they have them from other Places, especially *Lithuania*.

The Wolves venture not only on Beasts, but on Men and Women. Travellers are forced to go armed, particularly Women near their Time, for the Wolves take their Scent and watch more greedily for them, therefore no Woman is permitted to travel without a Guide assisting her. The next are the Gluttons, which are frequent here, they have a round Head, strong and sharp Teeth; like a Wolf's, a plump Body, and Feet shorter than the Otters: their Skin is of a very dark Colour, some of them resemble Sables, only they have softer and finer Hair; this Beast lives not altogether on Land,
but

but many Times in the Water, like the Otter, tho' much bigger and stronger.

There are abundance of Beavers in *Lapland*, because the Nation abounds with Plenty of Fish, whence they have Store of Food: the Foxes are very numerous, and of several Sorts.

The Martins are frequent in *Lapland*, in the Woods, and feed on Squirrels and Birds. In the Night Time, by the advantage of their sharp Claws they can easily climb any Tree, where they make a Prey of the Squirrel, who is quite as nimble, tho' not so strong, and therefore can sometimes save himself by skipping round the Arm of a Tree: this the Enemy cannot imitate, especially if the Squirrel leads him up to the top Branches, otherwise he cannot escape, and leap from the Top of one Tree to another. The Martin is not injurious only to the Squirrel, but to both small and great Birds, which he seizes on as they are at Roost: if they be the greater Birds, they presently betake themselves to Flight with him sitting on their Backs, and persisting to bite, till they drop down Dead.

The Squirrels are incredibly numerous, they change their Colour every Year, and when Winter draws on, they turn from Red to Grey, which Colour is valued in the Skin; they are never hunted, but in the Winter. They so abound, that they are wont to go away in Troops, till there are scarce any left. The Reason of their Departure is not known: some think it is because they fear Hunger, and foresee the Want of Meat. Others to avoid the Injury of the Weather. They go to the Brink of a River, where they find the Bark of Pine, or Birch Trees, on which they trust themselves, and venture to launch forth, pricking up their Tails for Sails. Thus they are carried at the Mercy of the Wind, till it overturns them and
their

their Bark. Their Body is of that Nature that it will not sink, but being drowned, is driven to Shore, where very often great Numbers are taken up, and their Skins, if they are found soon enough, are as fit for Use as ever: but tho' such Accidents as this, sweeps away most of them, yet the few that are left preserve the Species, and multiply very soon, for each Squirrel brings forth Four, Five, or more at a Time.

Besides these, there are *Sables*, whose Skins are used by the *Lapland* Women, to adorn themselves with: this Beast is like the Martin, both in the Bulk and Shape of it. Their Colour the nearer it comes to black is the more esteemed. There are found some all white. There are also Ermins which are found only among the *Laplanders*. These Ermins are nothing but white Weazels, having the End of their Tails black; and are as greedy of Mice as the Weazels are. They have a Sort of Mice with short Tails, and staring Hair: These Creatures are very bold, never making their Escape when Passengers pass by, but keep on their Way, and make a Noise like the Barking of a Dog: they fear neither Club nor Sword, but if any one strike at them, they turn again and bite.

Their Birds are, Swans, Geese, Ducks, Lapwings, Snipes, all Sorts of Water Birds, and Wild Fowl. To these we may add a Sort of Bird called *Loom*, which always either flies or swims.

The next is their Fish, of which they have incredible Store; their Draughts are so great, that they are forced to transport some of them into other Countries. The best Sort they have is Salmon, for which, there is not better Fishing in any Part of *Europe*.

The 2d Sort are Pike, in *Lapland* there are Marshes of fresh Water, four Hundred *Italian* Miles

Miles in Length, and one Hundred in Breadth, in which there are such Abundance of Pike and other Fish, that they do not only supply four Kingdoms, but are dried and transported farther into *Germany* to be sold. They are found sometimes to exceed Men in Length. If they have fresh Water and Food enough, they will sometimes attain to eight Feet in Length.

The 3d Sort which the *Swedes* call *Syck*, differ not much from Carp; sometimes weighing ten or twelve Pounds.

The 4th Sort is *Abbor*, which is with us a Perch: these are very plentiful too, and frequently of incredible Bigness. There are found Water-weazels Red and White, chiefly in the Pool near the Sea. Besides these, there are many other Fish in *Lapland*, but not regarded, because they serve not for Food, for which Reason I pass them over. This Country breeds not many Reptiles, no Serpents, and but few Insects; as for Fleas they are quite unknown; but they receive much Injury from Gnats, which infest Man and Beast. The Men arm themselves against them by keeping a continual Smoak in the House. If they sleep, they put a Blanket over their Body and Head: when they go abroad they put on a Garment made of Hides, and on their Heads Cloth Caps. I have been told by the Natives, that many to defend themselves from this Insect, dawb their Faces all over, except their Eyes, with Rosin and Pitch.

From their Animals, I come to their Trees and Plants, with which they are well stored, tho' they have no Fruit Tees, as Apple, Pear, &c. neither have they any wild Trees which will not bear the Cold, as Oak, and Beach, but they have plenty of Pine, Fir, Juniper, Birch, Willow, Elder, Dog-tree, Asp and Ollar: Dew-berries are very wholsom, and a present Remedy for the Scurvy, which the Inhabitants.

habitants delight to eat with their Flesh and Salt Meats; likewise Herbs, such as Angelica, which the Inhabitants value so much, that they call it the *Lapland* Herb: Sorrel, which they use too in their Food. Some particular Herbs they have, which are not found any where else, as *Calceolum Lapponicum*, or *Brassica Rangiferorum*: they call this *Calceolum Lapponicum*, because its Flower is like the *Laplander's* Shoe, it is of a blue Colour with three Rows of Seed in the Pod, it has larger Leaves than the vulgar Cabbage, its Stalk is a Finger thick, and the Root bitter: it grows extraordinary fast, and rises two Foot in Height, and sometimes more: it is thought a bad and unprofitable Herb because no Beast will taste of it: There is another very useful and wholesom, and of great esteem among them, which *Olaus Pet.* takes to be like a Carrot, he says it is called *Mosaraoth*, having the Taste and Flower of Pimpernel growing in marshy Grounds to an Ell in Height. That *Mosaraoth* is not a *Lapland* but *Swedish* Name, from *maosa*, which signifies marshy Places where Moss grows, what the Inhabitants call it, I cannot yet learn. And these are the peculiar Herbs of this Country. Also diverse Sorts of Moss, and Grass of several kinds.

In Queen *Christina's* Reign, a Silver Mine was discovered by the Inhabitants of *Pitba* near *Nasafjalo*, not far from the Mountains which divide *Sweden* from *Norway*; this was the first Mine known in *Lapland*, found by *Leons Person*, an Inhabitant of *Pitba*.

The 2d Silver Mine is in *Lubla-Lapmark*: there is another three Miles Northward, called *Wittange*, found by a *Laplander* in 1668. The Vein is not so good because mixt with Iron Mines, the Ore is shipp'd away to the Melting-house at *Koenge*, and thence brought to *Torna*. There are Iron Mines too,

one in *Torne-Lapmark* joyning to the Copper
 me, another in the same *Lapmark*, called *Junefu-*
do found in 1640, by *Laurence* an Inhabitant
 there, about twenty two Miles distant from *Torna*,
 whither it is carried to be beaten into Bars and
 Rods at the Forge at *Koenge*. A third Vein of the
 said Metal is found in *Pelziwachin* at *Lulha*.

Their Stones are very large and many, often
 found on the Shores representing the Shape of an
 Animal. These the Inhabitants esteem much, and
 adore them for Gods, under the Name of *Storjun-*
car. As for precious Stones, they have them fre-
 quently. The Jewellers polish and cut their
 Crystals with such Art, that sometimes they are
 taken for true Diamonds by People of Skill.

This Country is well watered with Springs and
 Rivers, particularly *Umeao*, *Pitbeao*, *Lubleao*,
Torneao, and *Kimeao*, these spring from the *Nor-*
way Mountains, and are increased by several lesser
 Rivers. All the great Rivers are so impetuous and
 that they yield to few in the World: and as
 they run through hilly uneven Countries, and are
 opp'd by several Dams and Wears, they force
 their Way over Precipices, with great Noise, and
 those Places are not navigable. Besides these
 Rivers, there are abundance of Pools.

There are some Marshes, small but full of Fish,
 which have two Channels one above the other:
 sometimes it happens that the Fish leave the upper
 and retreat into the lower, upon which Account,
 the superstitious Natives bring Sacrifices to appease
 the Demon of that Marsh, whom they suppose to
 be angry.

Their Land is not all in the same Condition, that
 near *Bothnia* is wholesome and more fertile. In
 other Places by reason of the abundance of Rocks
 and Rivers, the Ground is too moist and stony,

The Sands with which these Lands are covered make a very dangerous Passage for Travellers, especially when they are hid under the Snow. Towards *Norway*, are very high Mountains, which the *Swedes* call *Fiel*, the *Laplanders* *Tudderi*. The Mountain which separates *Norway* from *Lapland* begins to rise about *Zemprland*; thence with continued Ascent towards the North, it reaches a hundred Miles, till it comes to *Titusford*, which is a Bay of the frozen Sea. By this Mountain the Provinces of *Sweden* are divided from *Norway*, as by a Wall designed by Nature herself. These Mountains are extremely numerous, swell higher in some Places than others, but make one continued Tract; with which we shall put an End to the History of *Lapland*.

F I N I S.



